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ABSTRACT

The following papers on Portuguese-American culture and education are included: (1) "Portuguese-American Folklore: An Alternative to the 'rancho folclorico,'" (2) "Creating Cultural Materials for the Portuguese Bilingual Classroom," (3) "Values and Ideology in the School Curriculum: A Case Study," (4) "Portuguese and Cape Verdean Women in Fiction and Family History," (5) "An Attempt to Understand the Immigrant's Socio-Cultural Background," (6) "Integrating Music into the Portuguese Curriculum as a Vehicle for Teaching Portuguese Culture" (Abstract), (7) "The Status of Portuguese Bilingual Education in the United States," (8) "Tests for Portuguese Bilingual Students," (9) "Organizing the Individualized Bilingual Classroom," (10) "A Sociolinguistic Approach to Second Language Teaching," (11) "Teaching Reading in the Portuguese Classroom" (Abstract), (12) "Integrating Career Awareness into the Portuguese Curriculum" (Abstract), (13) "The Portuguese-Dominant Student and College Admission: A Case for the Portuguese as a National Minority in Higher Education," (14) "The Bilingual Child with Special Needs: Cultural Considerations in Evaluation," (15) "Conceptualizing Bilingual Education for Cape Verdeans in the United States," (16) "Cape Verdean Bilingual Program: The Cultural Perspective," (17) "Immigrants and the Medical Care System: The Example of the Portuguese," (18) "The Necessity of the Luso-American Community's Political Involvement" (Abstract), (19) "The Immigrant's World at Home and in the School," (20) "The Role of the Home-School Liaison in Parent Involvement" (Abstract), and (21) "The Portuguese Community and the Mass Media" (Abstract). (JB)

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PROCEEDINGS OF

THE SECOND NATIONAL PORTUGUESE CONFERENCE:

CULTURE, EDUCATION, AND COMMUNITY

MULTILINGUAL MULTICULTURAL RESOURCE AND TRAINING CENTER

MAY 25, 26, and 27, 1977

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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It is with great pleasure that the Multilingual Multicultural Resource and Training Center presents the proceedings of the Second National Portuguese Conference: Culture, Education and Community. The theme of the three day conference was Portuguese Bilingual Education from a variety of perspectives. May 25's activities concentrated on the cultural aspect of the Portuguese experience. On May 26 the sessions focused on educational concerns and the topics on May 27 were community oriented. The comprehensive format of workshops, lectures, symposia, panel discussions and material displays were designed to address the wide range of needs and interests of the Portuguese community in the United States.

The Multilingual Multicultural Resource and Training Center, located in Providence, Rhode Island, is one of a Network of Centers funded by the United States Office of Education under Title VII of the Elementary and Secondary Education Act to meet the growing needs of bilingual bicultural programs throughout the country.

The Second National Portuguese Conference was an outgrowth of numerous workshops and programmatic assistance provided by the Resource Center to Portuguese bilingual bicultural educators around the United States. The interest in quality training activities was reflected by the overwhelming response of the more than 350 participants representing Portuguese projects in New York, New

Jersey and California as well as the six New England states. It is hoped that this combination of abstracts and complete texts will serve to extend the impact of this worthwhile experience.

I would like to express the gratitude of the entire Resource Center staff to each of the eminently qualified speakers for the excellence of their presentations and for their invaluable assistance in bringing these proceedings to fruition. I would further like to acknowledge our indebtedness to the National Assessment and Dissemination Center at Fall River and Lesley College for the fine quality of this publication.

WEDNESDAY, MAY 25, 1977

CULTURE

PORTUGUESE-AMERICAN FOLKLORE: AN ALTERNATIVE TO THE RANCHO FOLCLORICO; BEING A LATER VERSION OF A LECTURE ORIGINALLY PUNCTUATED BY SEVERAL APPROPRIATE AND PIQUANT SLIDES[1]

by
Dr. George Monteiro

We can begin by scrapping my title. Not because "Portuguese-American Folklore: An Alternative to the rancho folclorico" would not serve, mind you, but rather that I have thought of some others, since coining that title, that come closer to conveying the precise nature of my subject. Let's call it, then, "Portuguese-American Folklore: History, Folklore and Fakelore; or History by TAP: We Own a Piece of Rock; or The Sword and the Stone: Our Own Creation Myth; or Peter Francisco, Dighton Rock and Other Portuguese-American Culture Heroes." Since I shall not be saying much about such figures as João Rodrigues Cabrilho ("was he really Spanish?" one asks with trepidation), the shipwrecked Corte-Reais as historical personages, and John (Portugee) Phillips, the Azorean, who setting out in a savage winter to bring back aid to a snowbound fort, rode to a modicum of fame in the American Southwest, and since I shall be concerned with that dynamic due, Peter Francisco and Dighton Rock, perhaps my title can be made simply to read: "Peter Francisco and Dighton Rock: Two Portuguese-American Culture Heroes." (It occurs to me, however, that since in Portuguese pedra is feminine in gender, perhaps we are dealing

here with a hero and a heroine. But let us not become casuists.)

One other matter should be cleared up at the outset, I do not deny the historicity of either the Virginia strongboy-hero of the American revolution (one <u>can</u> talk to his descendants) or the Dighton Rock, which, until recently, one could actually kick if the testimony of one's eyes were not enough. But it is not primarily history that concerns us here (although we cannot ignore historical concerns and we shall not try to avoid them); it is really myth. And, to give the game away right off, it is a single myth, but one which has fallen into fragments and is in sore need of repair. Indeed, in 1977, we have extant only a few of the pieces of that monomyth. Fortunately, they are the major pieces, and with a bit of luck and the cooperation of synchronic time working its mysterious ways through diachronic time (does it ever work any other way? I ask myself frequently), the monomyth may yet reassert itself.

But let's move away from myth for a spell, that is to say, away from the synchronic, and into history and biography, which is of course diachronic.

The incontrovertible "facts" of Peter Francisco's life are not many. It has been established that in the early 1760s he appeared alone in City Point, Virginia. A child of three or four, unable to speak English and apparently dropped off by some ship, now departed, he was

taken to the Prince George poorhouse. After some weeks (though the date appears not to have been recorded) the boy was taken to the home of Judge Anthony Winston (Patrick Henry's "liberty or death" uncle). Unschooled (and he would never learn to read or write), the boy spent several years working on the Winston plantation. At the outbreak of the colonies' War of Independence against Great Britain, the boy, a mere teenager, received permission to enlist as a private soldier. Wounded several times while distinguishing himself in several engagements, particularly the Battle of Guilford Courthouse in Greensboro, North Carolina, on the fifteenth of March 1871, he nevertheless did not rise beyond the rank of private. After his third and final discharge, he returned to Virginia, and in a long lifetime he became, by turns, among other things, a blacksmith, a tavernkeeper, and, at the end sergeant-at-arms in the chambers of Virginia's General Assembly in Richmond. He was married three times, in order: Susannah Anderson, Catherine Fauntleroy Brook and Mary Beverly West. Each of his wives was of "good family," which to Peter Francisco was socially advantageous. When he died on the seventeenth of January 1831, it was only natural that he be paid high tribute by the House of Delegates.

These are most of the salient biographical facts of Peter Francisco's life, but there are other kinds of "facts" that began to accrue to Francisco even during his life and which have multiplied sporadically during the near century

and a half since his death. Such facts I would call, distinguishing them from biographical facts, folkloristic facts. They are "facts" because there is written documentation to establish that historically they have been widely believed. They are "folkloristic" because since these very "facts" have been attributed to many other heroes down through the ages we cannot avoid questioning their biographical uniqueness in this case. A list of some of the incidents and episodes told on Francisco, along with relevant motif numbers from the Stith Thompson's Motif-Index of Folk-Literature (1955-1958), the standard work for identifying folkloristic items, will suggest the extent to which the "facts" of his life may be of folk provenance.

A strange child speaking an undentifiable gibberish of foreign tongues and of unknown and unpromising origin (L111) is abandoned alone on a foreign coast (S144.1) and this future hero, found on a wharf, rather than on the shore (L111.2.2), is rescued by Judge Anthony Winston, not a King or a Prince to be sure, but something of an exalted person in a democracy (R131.11). Rapidly nearing full growth, he has, at an early age, precocious energy and strength (F611.3.2). Enlisting in the army at the age of sixteen at the most, he becomes famous throughout the colonial forces for many remarkable feats of strength, skill and cunning (A526.7). When sent for horses behind enemy lines, he soon returns with eight (F615.2.3); faced at a crucial

moment with the necessity to move a cannon weighing 1100 pounds across a battlefield, he carries it easily on his back (F631). Because his great size discourages his use of an ordinary sword, General Washington himself provides the young soldier with a custom-made giant sword (A523.1) that he alone is able to use effectively (D1654.4.1.1). And although it is never reported specifically that he cleaves both horse and rider in two (F628.2.10), he does manage on one occasion to split a man's head so that it falls evenly into two parts on his shoulders; while at the Battle fo Guilford Courthouse he fights bravely against Cornwallis's superior troops, killing eleven men after he himself has been seriously wounded (F628.2). With the end of the war the hero becomes a blacksmith (L113.6). Because of his continuing fame, however, he is periodically sought by other men, often coming from great distances, in search of a strong adversary (H1125). In one such encounter Francisco lifts and throws his opponent - and horse - over a wall, and in another instance hurls a workman onto a roof (F624.8 and F636). On still other occasions, he lifts a dairy [illegible]l (F624.6) to enable some friends to crawl within, and he aids a teamster whose six horse team is hopelessly mired in mud by calmly lifting the team out (F624.3). And, in due course, the mystery of his origin evokes the theory that he has been abducted from his homeland and exposed in order to avoid a death decree (S329.1) in punishment for the political crimes of his father.[2]

I do not wish to say that these motifs, accreting as they do to traditional narratives, are not founded upon a firm, albeit narrow, substratum of fact. But in its detail and in the configuration it presents, this list establishes Peter Francisco as a folklore hero. And more. There are details here that suggest that he might well be a creature of mythic proportions. Indeed, I would venture that the secret of this mythic hero lies in that sword of his which has too long lain dormant. That huge sword, especially designed for this strapping youngster of uncommon size and prodigious strength, and so constructed that he alone could wield it--can that sword be found? Were Peter Francisco a mere mortal that sword would now more than likely be nestled among the Francisco effects and heroic portraits at the Virginia Historical Society in Richmond. But, alas, in Richmond there are only two swords associated with Peter Francisco, and in one instance--a sword, gilted and bejewelled, but of ordinary length--the association with Francisco is sprurious, as the Society's curators will inform any visitor who does not identify himself as one of Francisco's descendants. For that sword belonged to a Virginia native who, during the War Between the States, had the misfortune of throwing in his lot with the hated Union forces. One of his family's sanctions against him was to withhold permanently his ceremonial sword. Now it serves the function of passing for the one genuine Francisco sword in the Society's possession--a sorry affair,

spotted and streaked with rust, and depressingly blunt and disappointingly small. But was not there once an oversized sword with near miraculous attributes? According to one of Francisco's descendants, there was, and she once went looking for it. In an unpublished letter, undated (though probably written in the early 1930s), Mrs. William Armestead Porter, the National President of the Huguenot Society of the Founders of Manakin in the Colony of Virginia, wrote to Dr. Clayton Torrence, in care of The Virginia Historical Society of Richmond:

> In pursuance of our conversation a few days since regarding the sword of Peter Francisco which had been presented to him by General Washington, and as to its location, beg to say when we wrote the record of this man; we had been told by members of the family that the sword had been presented to the state of Virginia by Mrs. Edwin Pescud, and was in the possession of the Virginia Historical Society. A conference with Dr. William Stanard revealed the fact that this Society had never had it. Desirous of finding it, we were informed by a Virginia lady that once during a fire in Richmond the sword had been carried out and a colored man took it and later sold it to a party near where Francisco once lived. In a further search for it we were told that a Mr. Spencer near Dillwyn had it and Mess. William and Dandrige Spotswood, Mrs. Spotswood and I went there with the purpose of purchasing the sword if the one we were looking for. When we arrived Mr. Spencer was not at home, and the one shown us was not the long one we had hoped to find.
>
> When in North Carolina, as some of Peter Francisco belongings were in the possession of the N.C. Historical Commission we consulted Colonel Old as to the whereabouts of this sword but were told it was not there. This completed the efforts to find the sword so far as I know and to date it has not been found. The sword as presented to him by Col. Mayo was in the former State Library, now we are told it is in a closet in the present Library, and descendants and members of the family are asking the Library Board to please transfer this sword

> and the steel engraving as presented by James Worrell, artist, to your Society that the public may be able to see it when making inquiry about it from time to time. Sorry not to furnish you some information as to the sword.[3]

This letter largely speaks for itself. The remarkable sword with near supernatural properties has been lost. Notice in passing, however, that its probably unlawful sale can be traced to the perfidy and an anonymous "colored man."

Dighton Rock, our second Portuguese-American hero, has a longer history, though one that in some ways is less complicated than that of Virinia's Peter. For one thing, until recently the rock had been in roughly the same spot for God knows how long. No "colored man" could snap up this Joseph of a gem and sell it into an Egyptian bondage. And because of its extensive markings, some of them seemingly glossalalial, no other rock could ever be substituted for it. Nothing gilded and bejewelled could ever have been palmed off for that dreary gray six hundred tons of lump. Disappointed or not, dewy-eyed or jaundiced, the visitor must need settle for it, for what one saw was what one got. But the knowledge that Miguel Corte Real, or someone else who could spell the name, had decided to while away a few idle hours writing that particular Kilroy and a date on a rock just waiting for more graffiti (chiselling diligently, we imagine, only at low tide) teased at the Portuguese-American conscience (or that of the chosen few) for years stretching into

decades. Through hard maneuvering, modern Merlins brought off their own Stonehenge miracle. The result, as every one knows, is that ultimately the rock was first lugged and dropped into a new, dry setting, especially constructed for it, then was boxed in by roof and walls, and finally within that roof and those walls was further encased in protective glass. Now, the tides, the elements, and the clutching of passionate pilgrims, our second culture hero (heroine? yes) reposes in her unshrouded splendor. Faced with this pomp and show, one thinks of poor Peter Francisco, lying these 146 years in the commoness of a dusty grave in Virginia.

But true mythic heroes know not the bounds of history and space and the mountain will go to Mohammed. I see a mythic scenario that will play itself out in some sychronic-diachronic moment both in and out of time. The Portuguese-American nation will most need them. Both like and unlike the culture hero of myth who brings culture, civilization, and salvation by extracting his miraculous sword from the rock in which it is imbedded to establish himself as the rightful king, Peter Francisco will at that fateful moment make his way to the Dighton Museum, break through its basic security, and reinsert his own Excalibar thereby establishing its origins and reaffirming mythic integration for his people. But it doesn't work out that way--not at the last, at least--for it is the miraculous sword itself that breaks against the hard malice of that

protective glass. That scenario will not work. It must be revised: as he approaches the case, Peter (who would be expected to know more about rock than about glass, but he is a quick read) reaches into a back pocket and slowly pulls out a glasscutter. Exactly. Just the tool to get at Dighton's crown jewel.

The rest is fulfilled myth. And the Portuguese-American nation, sane and whole, stands at the threshold of its own Franciscan reign over the new Camelot.

NOTES

1. Among the persons and things depicted in the sixteen slides presented as part of the original lecture are Peter Francisco, Edmund Dinis, Joseph Damaso Fragoso, Dighton Rock, Manuel Luciano da Silva, and Peter Francisco's sword.

2. This paragraph draws verbatim from George Monteiro, "The Unhistorical Uses of Peter Francisco," Southern Folklore Quarterly, 27 (June, 1963), 143-44.

3. Holograph copy of undated letter in the Virginia Historical Society now in the possession of George Monteiro.

CREATING CULTURAL MATERIALS FOR THE PORTUGUESE BILINGUAL CLASSROOM

by
Dr. Neil Miller

Abstract--(The full text is not possible, since the actual presentation depends upon the use of a wide variety of audio-visual aids and audience participation, often spontaneous)

What I will be presenting today is a talk in one hour which will summarize the main points covered generally in all-day workshops on the subject of creating materials for use in the Portuguese bilingual classroom.

Webster's Unabridged Dictionary defines "culture" as "the total pattern of human behavior and its products, embodied in thought, speech, and action, and dependent upon man's capacity for learning and transmitting knowledge to succeeding generations through the use of tools, language, and systems of abstract thought; it is the body of customary beliefs, social forms, and material constituting a distinct complex of tradition of racial, religious, or social group; a complex of standardized social characteristics peculiar to a specific group occupation or profession, sex, age, or social class; evidences of a way of life; a complex of morals, law customs, opinions, superstition, history and art."

When teaching, or introducing certain aspects of culture, then, we include such topics as history, language, literature, geography, folklore, art, foods, monetary units, cooking and dining habits, religious

beliefs, superstitions, attitudes towards education and the family unit, festivities, holidays, life in general, death, formalities, greetings, sports, music, etc.

Other definitions of culture can be found in a variety of sources. Two useful texts which offer many interesting suggestions for understanding culture are:

Understanding Other Cultures
by Ina Corinne Brown
Prentice Hall
Englewood Cliffs, NJ
1963

and

Teaching Culture
by H. Ned Seelye
National Textbook Company
Skokie, IL
1976

In addition, an excellent article was recently published as a flyer by the Harcourt Brace Jovanovich School Department, New York. The article was written by Nelson Brooks in "Teacher's Notebook," and entitled "An Introduction to Culture for Teachers of Foreign Languages." Aside from discussing a number of definitions of culture, the article mentions some general concepts of verbal and nonverbal aspects of culture and lists various parameters of culture on the personal level. Included are gestures, bonding, leraning, play and leisure, ethics, esthetics and humor, values, religion, sex roles, grooming, ceremony, etc. Individual and communal aspects of culture are then discussed (list for audience) as are the wheres, whens,

and whys of introducing culture. The article is as valid for the bilingual classroom as it is for the foreign language classroom for which it was originally intended.

Once we have established what culture is and what subtopics are included in it, it is necessary to see what is available to assist the teacher in presenting cultural ideas to the class. When I mention the phrase "creating cultural materials," what I am really saying is "being creative when teaching culture." One must learn to adapt whatever materials are available in a creative way, as well as create new materials from things we see and do every day.

What kinds of materials are available? Unfortunately, in the area of Portuguese, there is relatively little in the way of commercially prepared materials, compared to materials for the Hispanic population, for instance. There are, however, a number of sources in the area of filmstrips, books and records. Most teachers of bilingual Portuguese students are already familiar with these. If not, I can provide a list for you. I also recommend contacting Portuguese Consulates and Tourist Centers for feature-length films on Portugal, Madeira, the Azores, etc. These films are usually available on loan at no cost, aside from transportation and handling. (There is generally no rental fee.) There are excellent films on regions of Portugal,

products of Portugal, folklore, etc. Merely request a list of films. These same tourist boards, airlines (TAP), and consulates can provide an enormous wealth of other materials. Posters and tourist information guides and pamphlets are readily available and can provide information of a variety of activities, as will be suggested.

Slides, tape recordings and video-tapes, some commercially produced and some teacher-made are also necessary tools for teaching culture. Slides of Portugal and slides of United States Portuguese communities are vehicles for teaching such subjects as history (show audience slides of architecture, castles, Sagres, monuments, etc.), geography (slides of New Bedford, Fall River, Dighton, Touro, bilingual signs in stores etc.) and many others. (Show additional slides - play "Lisboa Antiga" while showing slides of Lisbon, for instance.)

Tape recordings of music, student interviews, interviews with important members of your community, and radio commercials or music are also useful. Of course, make sure to get the proper permission to use such materials and others. (Play tapes for audience - including holiday music, popular music, and "fado."

Video-tapings are another extremely interesting tool. For example, I now am beginning to gather a library of such materials. They can be used over and over again, year after year. I have a student "rancho folclorico" group performing regional dances and singing,

an interview with three Portuguese high school students on their views of their communities, what it is to be a Portuguese-American, etc., an interview with the Consul General of New York (conducted by students in English and Portuguese) and a television interview on politics with Mario Soares. Portuguese television shows may be borrowed from the proper sources and taped with the proper permission. Children's shows, popular TV shows, and documentary films are excellent sources for teaching both language and culture. (Show examples of tapes and, time permitting, explain use of equipment) - Such equipment is accessible in many districts, universities and local radio and TV recording studios.

Other "resources" available, and which should be used more often, are newspapers and magazines, both in English and Portuguese. A look into the New York Times, for instance, on any given day, will show us a number of areas in which Portuguese culture is either directly mentioned or implied. One recent day mentioned the Portuguese bullfighter who killed the bulls, and Portugal's involvement in NATO. If we stretch Portuguese culture to all Portuguese-speaking lands, and we most definitely should, that same edition of the paper mentioned unrest in Angola, Brazil's Trans-Amazon Highway, and to the extreme, the Los Angeles Dodgers Davey Lopes and TV's Sesame Street's Mr. Rapouso, two Americans of Portuguese descent. These articles and names can allow the teacher

to go off in any direction and lead into a discussion of literally dozens of related themes involving history, geography, customs, Portuguese-Americans, etc.

Obviously, magazines and newspapers in Portuguese can be used more directly and have the additional benefit of being used to teach language as well.

As mentioned when discussing video-tapes, the community should serve as another resource. Aside from visiting local stores, the people operating those stores can offer a lot of information about their background, interests, reasons for coming to the United States, differences between the United States and Portugal, their professions, etc. Local community leaders, consul generals, airline employees and executives, politicians and others are often available and more than willing to visit or be visited. (Do not forget your cameras, tape recorders, and video-tape machines. Keep these occasional visits in your archives for future classes.)

Other ideas for teaching culture in the Portuguese bilingual classroom are as follows:

1. Have the students do their own versions of "Roots;" that is, trace their family origins as far back as possible. This is a good way to have the students appreciate and learn more about their heritage. Included in this would be interviews with members of their own families (where they lived, how they lived, why they came to the United States, if they did, etc.). This will also enhance the child's positive self-concept.

2. Have the students research famous people in Portuguese history and actually become that person in class.

That "personality" will be interviewed by other students. Thus all will learn more about Henry the Navigator, Camoes, and others.

3. Have students take imaginary trips throughout Portugal and the Islands. Have some act as tourists and others as guides. Prior preparation is necessary.

4. Have students compile travel folders on all parts of the Portuguese speaking world. (Show folders already prepared.)

5. Have students make up stamp and coin collections of the Portuguese-speaking world--excellent vehicles for culture. (Show)

6. Make up coloring books with various aspects of culture included. Draw original pictures expressing interesting cultural ideas. (Show samples)

7. Decorate the classroom with readily available posters from Portuguese Tourist Offices. (Show sample colorful posters)

8. Make up Learning Activity Packets in English and Portuguese. These LAPs can cover a variety of fields from language, to history and geography, to literature and regional customs. (Attached is a sample Geography LAP-notice that although the topic is geography, a number of other cultural areas are necessarily included.)

9. Have the class make up a group scrapbook, including pictures and reports, on different cultural themes. (Show samples)

10. Make up class calendars in Portuguese (showing Portuguese holidays), class charts (showing comparisons between different aspects of culture in Portugal and the United States) and menus (comparing typical Portuguese and United States meals and eating habits). (show samples) Class cookbooks and recipe books will tie in with this very well.

11. Make mobiles, mosaics, collages, flags, and other materials which contain cultural themes and which can be displayed in the classroom.

12. Have a crafts day in which the students work on different crafts as discussed by the teacher and class

on an earlier occassion. Some can embroider, others can work with ceramics, or "azulejos." (tiles)

13. Make paper mache, wooden, felt, or other types of models of famous Portuguese monuments, symbols, regional costumes, etc. (show examples)

14. Useful games--
    Monopoly-geography and history (monuments, streets)
    Jeopardy-many cultural themes
    Scrabble-language arts, vocabulary
    Geography-move from country to country along the routes of discovery
    Tic-Tac-Toe-for correct answers in spelling or cultural answers
    Jumbles, Hidden Words or Anagrams-vocabulary, cities, etc.
    Puzzles-geography, vocabulary
    Etc.

    Many of the above can be purchased and adapted to your specific needs, or merely invented by teacher and class. Many other possibilities. (Show samples of above).

As stated in the beginning of my talk, creativity is the key. While there is absolutely nothing wrong with the lecture, class discussion, and selected readings methods of teaching culture, it is the teachers', and classes' creativity that can make the introduction of culture into the Portuguese bilingual classroom a very meaningful and enjoyable experience. Thank you.

LEARNING ACTIVITY PACKET

ON

PORTUGUESE GEOGRAPHY

Why Study?

The Geography of Portugal

We live in a community where people speak many languages. One of the languages heard is Portuguese. Generally, the people who speak Portuguese either came from a country where that language is spoken or are descendants of people, such as parents or grandparents, who came from a Portuguese-speaking country.

While there are many countries where Portuguese is spoken, most of us immediately associate the language with Portugal, the country where it was born. Portugal is also the country from whose shores many men set sail to discover new lands and, as a result, brought their language to many new people.

Even though Portugal is such a small country, it at one time sent explorers to all parts of the globe and ruled more lands than any other nation in history. The Portuguese may even have been one of the first to discover "America." The Portuguese were the first to sail eastward around Africa and reach India, as well as participate in the first successful voyage around the world by ship and discover many new lands.

We should know more about this tiny, but important nation. In our study we will find Portugal on the map and learn about its regions, cities and principal products. We can use this new information to begin to understand and appreciate both our own heritage and that of our neighbors.

Pre-Test

1. Name 4 countries where Portuguese is spoken.

2. On what continent is Portugal found?

3. Spain and Portugal together form a peninsula. What is the name of that peninsula?

4. Draw a map of Portugal. List at least five (5) regions; show them on the map.

5. Name two rivers that go through Portugal and show them on your map.

6. What is the capital and largest city in Portugal?

7. What is the name of the second largest city and industrial capital of Portugal?

8. Where in Portugal did Henry the Navigator have his School of Navigation?

9. Name two other Portuguese cities, one which is famous for having one of the oldest universities in Europe and one which every year receives many visitors on religious pilgrimages.

10. Name 4 important products for which Portugal is famous and tell where they come from.

Our Objectives
or
What We Will Learn

When you have completed the activities which you and your teacher have decided you will do in the package, YOU WILL BE ABLE TO:

I. Go to a map of the world and identify Portugal and other Portuguese-speaking nations.

II. Name the boundaries of important rivers in Portugal.

III. Name the regions of Portugal; locate on a map of Portugal and give characteristics of each region.

IV. Name the most important cities in Portugal and give reasons why they are important.

V. List the most important products of Portugal; discuss where they come from, how they are produced and for what they are used.

Aids to Learning

(Based on sample resources at BOCES; other resources to be added)

I. Books:

J. R. Silva. Atlas do Mundo. (Pages 7-14) (Port 912 S)

World Book. Volume 15 (pages 614-619) (031) (note related articles)

Leal Loureiro and Amilcar Patricio. Geografia. (3 vols.) (Port. 912 D)

Wallace Dierickx. How People Live in Brazil. Benefic Press, 1973 (2 vols.)

Maria Helena de Almeida Cavaco. Historia e Geografia de Portugal. Verbo Escolar. (Vol. I) (Port. 946.9S)

T. Lynn Smith. Brasil: Povo e Instituicoes Ed. Bloch Translation (Port. 981S)

M. E. Wyant. Uma Galeric Iberica. Prism Press Coloring Book (Port. 469 W)

Lila Perl. Living in Lisbon. N. Y. Nelson; 1971 (946.9P)

Daniel M. Madden. Spain and Portugal. Toronto, Nelson. 1969 (946.9)

Mary Jean Kempner. Invitation to Portugal. N. Y. Atheneum, 1969. (946.9)

Jonathan and Mary Hagar. Come Along to Portugal. Minneapolis, T. I. Denison and Co., 1973

Sally Sheppard. The First Book of Brazil. Franklin Watts, N. Y. 1972 (981 S)

II. Filmstrips and Slides:

Life in Portugal - Urban Media Materials, Inc. 212 Mineola Avenue, Roslyn Heights, New York 11577

Scenes and People of Portugal
Goldsmiths Music Shop, Inc.
Language Department
301 East Shore Road
Great Neck, L. I., NY 11023

III. Resource People

Neil Miller
Cynthia Rendeiro
Mineola Bilingual Teachers
Parents
Local Shopkeepers, merchants, etc.

Objectives I and II

1. Make a list of Portuguese-speaking countries.

2. Locate Portuguese-speaking countries on a map and copy the shapes to make a scrapbook of those countries.

3. On a black and white map of the world, color in Portuguese-speaking countries.

4. Find out and write the reasons why you think Portuguese is spoken in each of the countries you filled in.

5. Using various materials, make a relief map of Portugal showing its mountains and rivers,

6. Compare the size of Portugal to that of other countries and states of the United States by cutting out their shapes and placing them side by side or over one another (drawings must be close to scale).

Objective III

1. Draw a map of Portugal and write the names of the regions in their proper places.

2. Make a jigsaw puzzle of Portugal by drawing a map, outlining the various provinces, pasting the map on a piece of cardboard, and cutting out the regions.

3. Write to the Portuguese Consulate for pamphlets on Portugal and prepare a scrapbook on the various regions.

4. Draw pictures of people in local costumes from the different regions of Portugal. Wherever possible use cloth materials for the costumes, pasted in the outlines of your drawings.

5. List the various characteristics of each region.

6. Interview (tape cassette) people in your community from as many different Portuguese regions as possible and compare what they say with what you already know. Write down your impressions.

Objective IV

1. On a blank map of Portugal, write in the names of at least 6 of the most important cities in their proper places.

2. Make up a crossword puzzle using the names of cities, regions and rivers of Portugal.

3. Make up a matching game of 2 columns, one with the names of cities and the other with their characteristics. If possible, use a battery, wire and bulbs to make correct answers light up.

4. Make a scrapbook of pictures and pamphlets received from Consulates and Embassies; use a different section for each city. Write to the "Centro de Turismo e Informacao" in each Portuguese city. Add the pamphlets they send you to your collection.

5. Using various materials (clay, wood, wire, paper mache, etc.) construct the model of a Portuguese city or a famous monument in that city.

6. Make up an "anagram game" with names of cities. In an "anagram game" you rearrange the letters of a word so that it is difficult to know what the word is. Then you ask someone else to try and figure out the correct word.

Objective V

1. Make a list of at least six (6) products from Portugal.

2. Using pictures from magazines or the actual products themselves, place the products on a map in the location where they are from.

3. Look around your home and make a list of all of the products which are made from each of the ones you list in number 1.

4. Name other countries which produce the same products as those listed in number 1.

5. Make up a menu including only those products which come from Portugal.

6. Interview Portuguese neighbors in your community and find out which ones were connected to the raising or manufacture of Portuguese products with which you are already familiar. Write down their impressions of their jobs. Compare their way of life to that of someone from the United States in a similar profession.

Activities for Reporting Information

1. Bring in a detailed political relief map of Portugal for exhibition in class.

2. Prepare a scrapbook of pictures and facts related to the regions and cities of Portugal for exhibition in class.

3. Prepare costumes with other classmates to show the different regions of Portugal. "Interview" each of these classmates in order to have them discuss their region.

4. Act out the role of one or more of the men or women who work with one of the various products of Portugal. (example: be a fisherman discussing your problems on the sea, where you go, what you do, etc.)

5. Bring in games to share with classmates. Each student or group of students will exchange games with another student or group of students.

Name _____

My Prescription Sheet

Objectives

I and II	III	IV	V
1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6

All Prescriptions must be checked weekly without fail.

DATE Prescription checks - Teacher's Signature

_____

_____

_____

_____

_____

_____

_____

When all the activities have been completed, you will take a Post-Test with the Teacher. Check with him or her when you are coming close to the end of your prescriptions.

VALUES AND IDEOLOGY IN THE SCHOOL CURRICULUM: A CASE STUDY

by
Onésimo Teotónio Almeida

The content of any public schools curriculum is a veritable gold mine of cultural data providing ideas as to what the ideology of a society looks like. An examination of this curriculum reveals not only the operation of a mythology, but also the function of the public schools in perpetuating it by transmitting it to the young.

A brief comparative analysis of the Social Studies and Language Arts textbooks of the fifties, sixties and seventies would show us how amazingly they reflect the dominant ideologies of those particular times.

One can easily detect in the majority of the pages of those textbooks the surreptitious intentions (at a conscious or an unconscious level) of shaping the student's mental structure and preparing him to accept the values and the ideologies of one particular group or class. This is actually what indoctrination is all about. Before we proceed, however, it may be important to bear in mind what is meant by "indoctrination," distinguishing it (if that is possible) from the concept of "instruction." According to Plamenatz, instruction is:

> imparting skills that are useful generally (for example, reading and writing), or in particular occupations or activities, imparting factual information which is useful in similar ways, expounding theories of historical explanations recognized to be provisional (to be accepted only so long as they stand up to criticism, especially by experts), teaching people to observe

> rules that are generally observed. Indoctrination is the teaching of beliefs (which the teacher may or may not share) to ensure, not that people carry on competently their social roles and occupations, or activities of their own choosing, or avail themselves of the opportunities society has to offer, or that they behave tolerably well by standards generally accepted in the community or in the circles they move in, but that they think and behave in ways that the teacher thinks desirable or that suit some purpose of his own.[1]

The distinction is a rough one and the separation of both fields is not as easy as it may sound. Plamenatz is aware of this and notes that sometimes it is virtually impossible to decide whether a teacher (or persuader or informant) is instructing or indoctrinating. And he adds that "some people would say that there is unavoidably an element of indoctrination in some forms of instruction."[2]

This is why an American Language Arts book will show situations in which (or will clearly point that) a youngster, to participate fully in what American society has to offer, must acquire the characteristics possessed by the happy middle class family in the little white house in the suburbs. It informs ("instructs") him that, if he hopes to succeed, he must abandon whatever may be the different identity that characterizes his own home and his family.

The prevailing ideology of the mid-seventies, however, no longer quite fits this description, one may object and rightly so. After the sixties, the monolitic view of America could stand still, at least in the public image. The ideology now spready by the opinion

makers through the media is one of a pluralist society as the ideal type of societal organization, the only one that allows for peaceful conviviality and human understanding.

Today no up-to-date person would like to make a public statement advocating the excellence of the American melting-pot system, nor would he/she like to say that he/she does not appreciate foreign food. Rather on the contrary, it is fashionable to wear an "ethnic shirt" (whatever that is supposed to mean and you may want to consult Vogue Magazine, the coiners of that expression), just as it is cute to spice one's speech with an adiós or an obrigado, since to say merci is not that much nouvelle vague, because it was always chic parler un peu de français.

But the problem with today's textbooks is again identical with the problems of textbooks in previous decades. They have not been updated: nor are they up to date. Most of them still do not include enough illustrations of blacks; they still picture women in the kitchen and taking care of babies; and, in spite of the fact that religion can not be legally taught in the public schools, there is still, the generatized Protestant religion of a particular America underlying the contents of those textbooks.

The cry then comes: we need new textbooks. Let us

replace the ones we have. To our new textbooks let us add new themes and problems.

Although such cries are a good sign of openness towards innovation, there are important questions that should be raised:

--How much of that openness is sincere and honest?

--How much of it is a result of a solid analysis of the problem as opposed to a mere reaction to fashion that will vanish away as fast as it appeared?

It may be charged that these two questions carry a moral tone and that that tone is irrelevant here, since all that matters is the actual change and the new approach to the problems, regardless of the origin of the changes or the intentions of their promoters.

I would agree to that if it were not for the relevance which an answer to the above questions will have to the next one:

--Who will be responsible for what is going to be included in the new curriculum?

An answer to that question will give us an idea as to what "new values," and to what degree, will be incorporated (and "enforced"). Moreover, which prototypes will be favored and promoted, and so forth.

At this point I feel that all this talk about indoctrination, ideology, and dominant values may sound like mere intellectual discourse of very limited practical applicability.

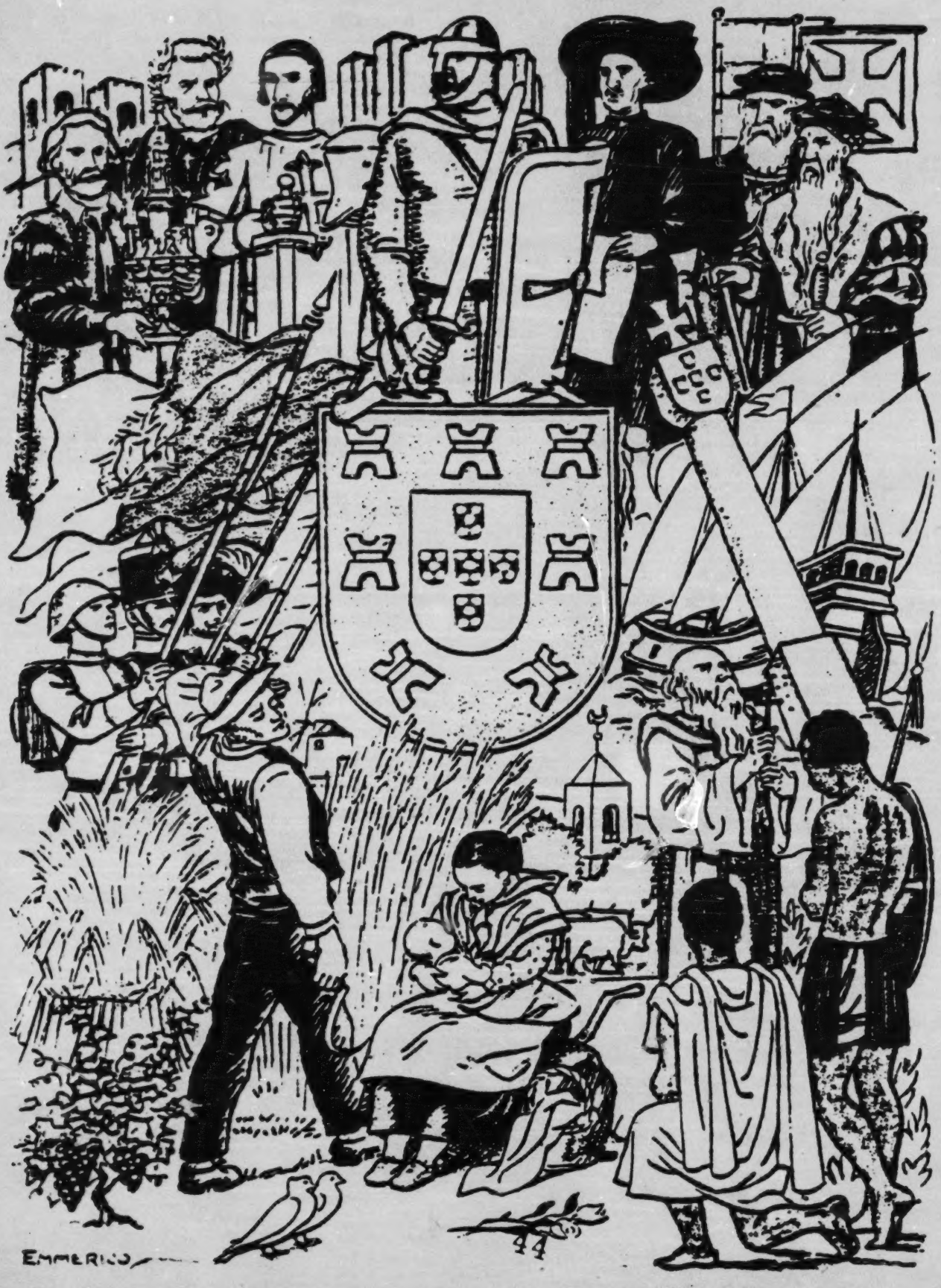
Among you in the audience there are many school teachers who have come from Portugal. Some of you came to the United States while still of school age. Others were already teachers before emigrating. All of you in both groups used the same reading book[3] in your third grade (3a. classe), just as I did. It was the only reading book (Livro Único, aprovado oficialmente) used in the 3rd grade all over Portugal, the Islands and the then Portuguese overseas colonies. Generations used this book, which survived into the early seventies, long after Veiga Simão's educational reform started producing new books.

Under a political regime that viewed social change as dangerous, it is understandable that a reading book would have lasted unaltered for so long, especially when it performed so well the indoctrinating functions for which it was designed. I selected the book because almost all of us can somehow relate to it and in such a way that, as in some cases many of you may admit, we still know some lessons, or at least paragraphs, by heart.

My purpose is precisely to show you how an apparently inoffensive Langage Arts book is impregnated with the world view that the regime wanted to transmit to the children, with the ideology it wanted to indoctrinate, and how that is so efficiently done by such a seemingly inoffensive looking book.

In the opening pages there is a colorful drawing which here is reproduced in black and white on the next page. I do not have to describe to you what is there, but I do want to venture forth an interpretation.

At the center is the escudo português (Portuguese coat of arms) symbolizing the pátria (homeland). Then we have two distinct parts of the picture: the top half for national heroes, and the bottom half for common folks. On the top, as if they had reached heaven through the services rendered to the country, are King Afonso Henriques (founder of the nation), Prince Henry, the Navigator (the technical brain of the discoveries, who is utilized as the symbol of the overseas empire), Nuno Álvares Pereira (saint and warrior), Camões (epic poet who immortalized the Portuguese discoveries), Vasco da Gama (discoverer of the sea route to India) and Pedro Álvares Cabral (discoverer of Brazil). Except for King Afonso Henriques, everybody else belongs to the golden age of Portuguese history and as such they constitute all the mythical figures of the period. In the background one can see a church and a castle, a far from casual association, with was already epitomized in the Camões' verse "dilatando a fé e o império" (expanding the faith and the empire) a slogan used over and over again as the supreme synthesis of the grandiose enterprise of the discoveries.


EMMERICO

The insistence of the idea is more than obvious. Between the two halves, to the right of the escudo, there is a caravela (caravelle) and a padrão (standard), a combination that again associates the idea of land conquest and expansion of the christian faith and civilization. On the left, there are three soldiers from three major historical periods carrying a flag. The much repeated phrase "terra de herois e de santos" (a land of heroes and saints) is here clearly portrayed.

The bottom half has a force of its own. Our attention is retained by a central figure: a mother and her baby with the father standing by and looking at them, but simultaneously saluting the flag. The scene has very strong resemblances to the popular versions of the birth of Christ, where the infant is in Mary's lap while Joseph stands by in a protective attitude. The father's respectful salute to the flag simultaneous with his look at the child conveys the idea that it is for the country that he has his children and that the soldiers on the left and the missionary on the right spring from children of this breed, who, in turn, are the "stuff" of which the heroes on the top are made.

The missionary has a holy and pious attitude (he is an old and ascetic-looking person), presenting the cross to two blacks who are in a servile position (one is kneeling). I am reluctant to comment further on these elements.

Describing the picture by merely mentioning what is included in it explicitly says more than enough, I suppose. What it signifies is obvious and occurs naturally to an attentive observer. But I will point to the elements that complete the bottom half of the picture; the mother is a housewife and lives in a village. She went to the field with a basket (on her left) to bring the jantar (lunch) to her husband, the paterfamilias. They are poor, but he is healthy and hard-working, a man who labors in the field. We can see a pair of oxen, wheat (with the windmill in the background) and grapes. (The sickle in his right hand is a symbol of his virtue as a hard worker and, of course, has no other political connotation.)

Also, very central to the bottom half is the tower of the village church with bells that spread a joyful and peaceful sound throughout a small conglomerate of poor houses in which live a religious, orderly, hard working population fully obedient to the laws of God and Country.

This idea of peace is also conveyed by the two roses on the ground, which seem to have been brought by the black youth (his position is two-fold - he kneels both at the cross and before the baby), who as the wise men bringing gifts to Jesus, the Child, pays hommage to the baby, the potential hero and/or saint. The two pigeons, a symbol of peace, close the picture openly marking it with the idea of the inherent peace that one breathes in such an environment.

This picture says in a few rapid strokes what the rest of the book preaches more explicitly through the contents of the lessons. It is, indeed, an extremely successful summary of the ideology of the whole book.

A thorough analysis of all the pages would show us how well the book as a whole comprises and links all segments of life, but it is impossible to quote here even all the significant texts. There are too many and they are too long. I will therefore select only a few at random.

The humble, hard-working, honest and poor village man as the prototype of the best filho da pátria, (native son) who could be called the main figure throughout the lessons, is repeatedly and insistently idealized, praised and celebrated through poems such as this by an artistic ideologue of the Salazar regime, António Correia de Oliveira:

> Minha terra, quem me dera
> Ser humilde lavrador,
> Ter o pão de cada dia,
> Ter a graça do Senhor!
> Cavar-te por minhas mãos,
> Com caridade e amor.[4]

Sometimes, as in the following lines, by the same author, the celebration is indirect and focusses on the beauty of pobreza honrada (honorable poverty)

> Humilde candeia acesa
> em casa do cavador;
> luz da pobreza - bendita!
> luz infinita do amor!
>
> Vem p'la noite negra adiante
> um homem que se perdeu
> . . . . . .

E ele chega àquela porta
nela bateu...
Abre-se a porta, e ei-la acesa
- parece o Sol! -
em casa do cavador;
luz da pobreza - bendita!

luz infinita do Amor![5]

This insistence on the excellence of the "good" life of the poor in the village as opposed to the bad "progress" of those in the city is done in a very subtle manner. I will transcribe here the whole "lesson" on "A vida no campo" (The life in the fields):

A VIDA NO CAMPO

O Manuel António desde pequenino começou a gostar da vida no campo. Ainda no berço muitas vezes adormeceu à sombra das árvores, arrulado pelo canto dos passarinhos enquanto a mãe lidava no amanho da terra.

Mais tarde, quando já andava na escola, aproveitava as horas livres para ir fazer companhia ao pai e ajudá-lo nas fainas da lavoura. De caminho, levava para o pasto um cordeiro que o padrinho lhe dera de presente no dia dos seus anos.

Às vezes, na hora da labuta, ouvia a voz do pai a cantar atrás dos bois enquanto o arado ia rasgando a terra. As arvéloas acudiam a catar a bicharia nos regos da lavrada. As margaças e o terrunho ainda fresco lançavam no ar tépido aromas sadios; e nessas ocasiões o Manuel António extasiado e pondo os olhos no pai, sentia crescer lá dentro de si uma grande vontade de ser lavrador.

Quando chegou à idade, foi para soldado. Voltou à sua terra cheio de saudades do pai, dos bois e das lavradas. Casou. Tem hoje um rancho de filhos. Trabalha e é feliz. Na aldeia todos o respeitam.[6]

Notice the approval of Manuel António's early liking for life in the fields and the bucolic scene of his having to sleep outdoors, the reasons for which cannot surface in such idyllic prose.

The next paragraph insists on his not losing contact with the fields, even during his school years. His generous godfather gave him a sheep for his birthday (how many Manuel Antónios had one that generous or, at least, one who could afford it?)

The third paragraph stresses the joy that comes from working in the field. Manuel António's father while he tills the soil, sings in harmony with the singing of the birds. The mystification reaches the point where Manny looks in ecstasy at his father and the text explicitly reveals to us his deepest desires: he wants to be a farmer! The text ends with the indication to the reader that Manny, as a good citizen, had to leave the village to be a soldier (the military rank was spelled out - soldado - the lowest!) but because, and the text states it literally, he was nostalgic for his parents, his oxen and his work, he returned to the village. He got married, had lots of children, works steadily, and is happy. For Manny the circle is completed but his sons will reenact it anew. The idea that change is either possible or desirable is exorcised.

Still on the merits of village life, here is another precious text:

SERÕES DA ALDEIA

O Inverno não permite os trabalhos no campo. A chuva alaga as terras, e o frio cresta as plantas. As noites são longas e a família reúne-se então na lareira em volta do lume. Comida a ceia, avós,

pais e filhos dão graças a Deus por todos os benefícios que receberam, e pedem o eterno descanso para as almas de todos os seus parentes, amigos e benfeitores. Depois, enquanto a mãe fia o linho ou conserta as roupas, se a avó não está disposta a contar mais contos, o pai ou algum dos filhos mais velhos lê o jornal da região, ou algumas páginas dos livros que ensinam a cultivar melhor as terras e a aumentar o rendimento doméstico pelo exercício de indústrias caseiras.

Por fim, o lume vai amortecendo e as brasas vão-se reduzindo a cinza. O sono convida a descanso e cada um recolhe-se ao seu quarto, encomenda-se a Deus e mete-se na cama. A casa fica em silêncio. Toda a família dorme na paz do Senhor.

The first sentences do not let one think of how a large family can survive during the winter when nobody can work. The text describes approvingly the duties and roles performed by each and every one in the family. Notice that the clothes are mended (they are not new) and the sentence that tells us that is cast in an "if-then" form to allow for surreptitiously assigning all the possible delimited roles: if the grandmother does not feel like telling tales, the father, or one of the older sons (not daughters!) reads the local newspaper (not the national or city ones) and books on a) how better to cultivate the land, and b) how to increase the family budget through small home industries.[8]

The last paragraph stresses vigorously the peace of God that pervades such a home, and the text leaves us no opening for a thought on illnesses, family problems, lack of proper food, deficient accomodations, or insufficient heat.

The last text I will quote here is a strong anti-Malthus manifesto. It is subliminal in the strictest sense of the word:

ORGULHO DE MÃE

A Maria da Várzea chegava da horta. Trazia à cabeça uma cesta com feijão verde, cenouras, pimentos couves e nabos, e, ao colo, um filhinho ainda de leite. Na sua frente corria já em direcção a casa, o Manuel, de cinco anos.

Ao vê-la chegar cheia de cansaço e logo rodeada pelos outros quatro filhos, que tinham ficado em casa sob a direcção da mais velha, a senhora D. Arminda, de Lisboa, que estava a passar as férias na aldeia não pode conter-se que não dissesse:

--Que pena me faz, senhora Maria da Várzea! Ainda tão nova e já com tantos filhos e tantas fadigas! Eu tenho um, e já me da que fazer.

Resposta pronta:

--Pois eu, com tanto trabalho e tantos filhos sinto-me muito feliz, minha senhora. É a vida das mulheres casadas cá da nossa aldeia. Os filhos e as canseiras que eles nos dão é que são a nossa riqueza. É por eles que nós somos felizes.

Whenever I read this text to anybody and ask how many children does Maria da Várzea have, the answers I get vary between four and five. Those I question are invariably surprised when I correct them by pointing out that according to the text, she actually has seven: one that she carries and five years old Manuel (first paragraph). Then four others waiting for her at home, plus one more, the oldest daughter who was taking care of all of them. (The prudish text does not say whether or not there is an eighth on the way. Cleverly, the picture, also does not let us deduce it.)

The bad person of the piece is the lady from the city, who, influenced by city fashions, feels that one child is plenty. The closing paragraph stresses that the purpose and meaning of a woman's life is simply to bear children.

And we could proceed with our analysis of these efficient indoctrinating devices in which one can find in abundance, as a Portuguese educator put it,

> o familialismo untuoso, o bucolismo decrépito, a terna colaboração de classes, o irracionalismo patrioteiro, o culto da ordem e asseio, a vocação da assépcia que evita a catástrofe sempre iminente, o academismo pedante, a sufocação pedagógica."[9]

The ideology permeating such an educational system, exemplified in these texts from a representative book, is clearly reactionary. One can easily associate it with what Jean Baechler says about fascist ideology:

> . . .le fascisme n'est pas une idéologie mère, mais l'archétype des idéologies de reaction. Il est fondamentalement, viscéralement, l'antimodernité, l'antipluralisme. Il vomite le régime parlamentaire, les libertés, le capitalisme, la technique, la démocratie, la pacification, l'agitation, la contestation, les factions, le laxisme, le changement, l'individualisme, la science, la raison, la bureaucratisation, la rationalization.[10]

By criticizing this example of extreme and flagrant indoctrination through a Language Arts textbook (I could have as readily chosen a Social Studies example), I do not mean to defend the point that school books should be free from ideology. From what I understand ideology to be, I fully realize that it can never be done. Nor, of course,

is it implied here that school textbooks should be divested of their underlying values. That also is impossible. By definition, schools transmit values. If nothing else, they transmit the value of transmiting knowledge. There is no questions that they always promote some values. Why some values rather than others, this is the problem.

I recall having once read an article[11] in which the author, assuming that teachers were not doing their jobs teaching values, defended the notion that "Values can be taught in school." The article missed one important point, though. Values are taught in school, no matter what. Even a defender of anarchy is teaching the value of absolute individual freedom as opposed and prior to any other value.

As I said at the beginning of this paper, an analysis of school textbooks of different decades (not to mention generations) affords irrefutable proof that textbooks always teach values. Values change and school books relfect those changes. The important point that I would stress here is that there is great danger in political powers to implement values at whim, just as it would be to permit any special interest group, be it ethnic, religious, social or educational, to decide on those values, as may be the case with the development of curriculum for our local bilingual programs.

Given our present need to create textbooks for our bilingual students, we should tackle this problem openly.

openly through widespread and thorough discussion can it be resolved properly in the best interest of the child. Values often do not have rational foundations, but we invariably rationalize our own views, frequently feeding the argumentation with scientific looking data and biased empirical verifications. Many times, however, we simply accept as given and uncritically the ideological superstructure under which we function and according to which we assign a meaning to our lives.

In any case, one way or another, we bring our values to the schools and incorporate them in textbooks. But we had better identify and criticize those values before delivering them, so we can at least be aware of how we indoctrinate our students.

Salazar, a man who saw the school as a powerful instrument for indoctrination, stated once in his mellifluous and pious style that "the school is a sacred factory of souls."[12]

Let us at least produce those souls as free as we can from our unacknowledged surreptitious biases.

NOTES

[1]John Plamenatz, Ideology (London: MacMillan, 1971) p. 134.

[2]Ibidem

[3]Ministério da Educação Nacional, O Livro da Terceira Classe, 4th ed. (Lisboa: Livraria Sá da Costa, 1958)

[4]Ibid., p. 31

[5]Ibid., p. 118

[6]Ibid., p. 12

[7]Ibid., p. 114

[8]There existed as well a widely read collection of books for adult education recommended for the family serões in the long winter evenings. One of the best known books was about the cultivation of bees, a cherished theme for stories and lessons, giving the example of toil of the masses (the bees) under the sole authority of one. (This was a beloved theme in many of Salazar's speeches and writings).

[9]Maria de Fátima Bivar, Ensino Primário e Ideologia, (Lisboa: Seara Nova, 1975) p. 25.

[10]Jean Baechler, Qu'est-ce que l'idéologie? (Paris: Gallimard, 1976), p. 254

[11]Rosalie Franks, "Values can be taught in school", Rhode Islander (Providence Sunday Journal).

[12]Salazar Says (Lisboa: SPN Books), p. 42

PORTUGUESE AND CAPE VERDEAN WOMEN IN FICTION AND FAMILY HISTORY

by
Maria Luisa Nunes

In the present discussion of Portuguese and Cape Verdean women, I have used one fictional source from Portuguese Literature, The Three Marias, New Portuguese Letters (1972) by Maria Isabel Barreno, Maria Teresa Horta, and Maria Velho Da Costa. From Cape Verdean fiction, I have drawn on two short stories by Antonio Aurelio Goncalves, "Prodiga," (1956) and "Noite de Vento," (1970). The Family History I refer to is an oral history of Belmira Nunes Lopes recorded in 1976. As a first generation Cape Verdean woman, she made statements about her mother's experience that can be applied to those of many Cape Verdean and to some Portuguese women who came to this country in the late nineteenth and early twentieth centuries.

Fiction and oral history have as a common denominator their narrative quality. Each tells a story from a particular bias or point of view. Fiction projects a poetic or symbolic truth while history has been believed to convey a more objective truth. In reality, these truths often occupy parts of the same spectrum and sometimes merge. Thus, both fiction and history are important sources of any truth we can derive.

The narrative from Portuguese fiction that I have analyzed, The Three Marias, is concerned with social and

political problems, specifically, feminism. In pre-revolutionary Portugal, the book was considered an outrage. After its publication, a trial of its authors ensued. With the advent of the revolutionary government in Portugal, the three Marias were absolved of the charges made against them by the previous government.

The authors of The Three Marias are a literary, feminist consciousness-raising group. They carried on a three way dialogue with a previous text, The Portuguese Letters, by Mariana Alcoforado. According to Portuguese literary history, she was a nun in the convent of Beja at the end of the period of Spanish hegemony over Portugal (1580-1640). After a Portuguese dynasty was restored to the throne, Louis XIV sent troops to Portugal to ensure that the Spaniards did not make further claims on their neighbors. Mariana Alcoforado was seduced and abandoned by one of the French officers, and subsequently wrote five letters to him in which she expressed her passion. Recognizing their literary merit, her lover had them published in France. A debate still goes on as to the authenticity of the nun's authorship of the letters. Some critics have stated the belief that the letters are so much in the spirit of French literary tastes prevalent during the rule of Louis XIV that they were actually conceived of and born in France. The Portuguese setting and circumstances added more piquancy to the work and were

intended to titillate the tastes of a certain class of French readers.

The Three Marias, The New Portuguese Letters, is a work of imaginative literature of great beauty and sensitivity. It consists of poetry, letters, and erotic prose. First and foremost, it is a work of art, but it makes an important political statement as well. Art and politics are closely linked because the three Marias equate their autonomy, a primary feminist concern, with the product of their creative writing. They view writing as liberation. Even when women achieve equality with men, the three Marias will demand to be recognized in their unique identity as artists.

The Three Marias expresses a literary link to feminism through the figure of the nun, Mariana Alcoforado. She is a metaphor for the condition of Portuguese women, imprisoned in a convent, imprisoned in their passion, and forming a Portuguese sisterhood. Its most important political statement is the notion of woman as man's last colony. To rebel is to risk nothing because we have nothing to lose. The main issue here is identity:

> Everything will have to be entirely different, and we are all afraid. And amid all this, the woman's real problem is not whether she is going to win or lose: it is, rather, the problem of her identity. There is little doubt that in this society there are many things she finds satisfying: but there is even less doubt that the woman (and the man as well) are not aware of how they are manipulated and conditioned. Perfect repression is the sort that is not felt by the person suffering from it,

> the sort that is unconsciously accepted, thanks to a traditional upbringing spanning many long years, with the result that the mechanisms of repression come to be internalized within the individual, and hence become a source of personal gratification. And if perchance a woman becomes conscious of her enslavement and rejects it, with whom can she identify herself, how can she acquire an identity of her own? Where can she relearn how to be a real person, where can she reinvent the model, the role, the image, the gestures and the words of her life from day to day, the acceptance and the love of others, and the signs of acceptance and love? I am very much aware, Maria Ana, my ancestor, of what you were complaining of, of what you were incapable of: of inventing, all by yourself, the mother, the heroine, the ideology, the myth, the matrix that would give you substance and meaning in the eyes of others, that would open up a path leading to others--if not a path of communication, at least one of shared concerns and anxieties.[1]

For the three Marias, the goal in personal relationships is mutuality or love without exploitation, the pleasure of giving and receiving. In the past, women have become submissive because of and through "passion-desire," Their enslavement to men has been perpetuated through women's imprisonment to their biological destinies. The related issue, male ideologies of female sexuality, also comes under attack. Sigmund Freud did us a great disservice when he defined what constituted female sexual fulfillment.

Explicit and implicit in The Three Marias is a call for men's liberation:

> Men are fragile creatures nonetheless with their nostalgias, their fears, their entreaties, their feigned gentleness. Men are fragile creatures in this country of identical nostalgias and fears and depressions. A fragility they attempt in so

> many ways to disguise: fighting bulls in public plazas, for example, or competing in automobile races and wrestling matches. O my Portugal of males concealing their impotence, copulators, stallions at stud, such bad lovers, in such a tearing hurry in bed, their attention entirely devoted to demonstrating their virility.[2]

Ultimately, the oppressor is no more free than the oppressed.

It must be remembered that the authors of The Three Marias are unique in that their particular realization or autonomy is not that of every woman. Their literary and artistic stances places them somewhat apart from women with more conventional goals. Traditionally, artists have had more autonomy and a more fulfilling relationship with the product of their work than others. A factory worker, for example, is alientated from the product of his work as well as from a number of other things according to Marxist criticism. For the average woman, then, liberation must be achieved through more pragmatic means such as laws against discrimination and for equality.

In a society like that of pre-revolutionary Portugal as in Brazil today, there is a serious problem about civil rights in general. I believe that the three Marias would respond to this point by saying that even after society's liberation, women would still be oppressed. Therefore, a special effort for self-assertation, is necessary. In Portugal itself, however, conservative women are against liberation just as some of the most

vociferous opponents of the Equal Rights Amendment in the United States are women. One of my Portuguese woman acquaintances felt that there was no oppression of women in her country or obstacles to fulfillment. She turned out to be not only a widow but a deputy. Legally, widows have always had more rights than married women in Portugal. This particular woman's privileged status as a deputy represents, in reality, a kind of tokenism that does nothing to alter the status quo.

As we move on to the examples of Cape Verdean literature, we note that Antonio Aurelio Goncalves is a male artist who demonstrates a geat deal of empathy for the women he portrays. The settings of his stories are one island of the Cape Verdean archipelago, Sao Vicente. Its principal city, Mindelo, is a port. Among the class of people Goncalves writes about, poverty is the dominant factor of existence. As a result, male-female relationships are as precarious as are the means of securing a living. Women are most vulnerable in this society from which many men emigrate. Needless to say, there is no possibility of autonomy for young women. Their options are three: 1) domination by and subordination to their mothers: 2) temporary unions with men: 3) prostitution and a hand-to-mouth existence.

"Prodiga" (1956) is the story of Xandinha, one of Goncalves' women in revolt. She is dependent on and dominated by her mother, an oppresive matriarch. Although the

mother has no husband, she has four illegitimate children. Despite this history, she is excessively rigorous about sexual mores. Xandinha's revolt against her mother manifests itself in allowing herself to be seduced by Toi Nina, a man of whom her mother disapproves. Her revolt and independence lead to further sexual exploitation by men and to the attrition that life in Sao Vicente effects on young women.

The mother's oppression is particularly evident during a scene in which she calls a woman specifically trained in the office to subject Xandinha to a virginity examination. After the examiner gives her evidence, Xandinha is declared a nobody. She leaves her mother's home after receiving a violent beating from the older woman, and she enters into a series of temporary liaisons and prostitution. Finally, she resolves to return to security and domination by her mother. Mentally, however, she experiences a new revolt. Freedom and a precarious life seem better than her mother's oppression. The ending of the story represents this revolt symbolically. The wind, a motif of the narrative, becomes very strong and Xandinha cavorts in it as she walks in the street with her sister. Her playfulness in the face of this force seems to indicate her choice for liberation and her determination to take her chances with the flux of life.

The notion of mothers as part of a system of oppression is clearly stated in The Three Marias. They have

been given so little recognition that they perpetuate the circle of oppression in the only area over which they have power, their daughters. Real recognition for a woman is to produce a male offspring because women are worthless.

"Noite de Vento," (1970), has the same setting as "Prodiga," the port city of Mindelo on the island of Sao Vicente. Nita, the female protagonist, is proud, independent, and enigmatic. The "macho" character is Lela de Cristina, a man who abandons the women he lives with once he perceives they are pregnant. Virgilio is the man who develops a passionate attachement for Nita. Their situation is a triangle. Nita is attracted to Lela and goes to live with him. Lela is interested, at least, in the initial conquest of Nita. Virgilio is in love with Nita and eventually, she lives with him for a short period, but she never returns his commitment to her. Her behaviour can be seen as a reversal of the stereotype of woman as a slave to "passion-desire." Nita shows herself to be autonomous in relation to men. She rebels against dependency. After she leaves Lela, she simply explains that one can't live with certain people. When she leaves Virgilio, she comments that the arrangement doesn't suit her any more.

Virgilio embodies the theme of passion or suffering without fulfillment in the relationship. As in The Three Marias, men and women are strangers to each other. Their lack of mutual understanding generates more misunderstanding

and self-love as opposed to love. Virgilio's reaction to Nita's abandonment is: "If I had known what she was going to do, I would have thrown her out first." Another male character voices his convictions about the need to establish a master-slave relationship between men and women. Woman has to learn her place, sometimes, through physical violence. Ultimately Virgilio can do no more, however, than accept his suffering, his passion, as a part of life or the human condition.

Although Nita gives the appearance of autonomy, she goes home to her mother. The character of the mother is not extensively elaborated, but one wonders if she too is one of those oppressive matriarchs. For the women of Sao Vicente there are no real options for autonomy. They are prisoners of economic and social structures as well as of their biological destinies. Nita is pregnant when she leaves Virgilio.

It is important to keep in mind that each of the Cape Verde Islands is distinct. Whereas Sao Vicente was an important port, other islands were more off the beaten path. Brava, of which I speak next, seemed to have more stable, partiarchal familiar patterns typical of Portuguese colonizers in the North East of Brazil. From such a family came the mother of Belmira Nunes Lopes, narrator of an oral history I recorded in 1976 and am presently editing.

In 1892, Maria Neves Leitao left the island of Brava to come to America. It was unusual for Brava women to do so at that time, but because she was a young widow, she felt relatively free from her family and enjoyed enough autonomy to emigrate with a small number of other women from Brava. When she arrived in Providence, she married Luis Nunes Monteiro. The family later dropped the last part of the name, Monteiro. For many years, Luis had followed the sea as a whaler. He was eighteen years Maria's senior and although the oral history does not indicate the dynamics of their relationship, she addressed his as "Nho," the Cape Verdean dialect form of the Portuguese, "Senhor," Sir. She was tall, straight, attractive, and gregarious. She loved people, she loved to dance, and people loved her. When they moved to Wareham, she enjoyed a friendship with a Mrs. Snell, owner of the boarding house where they stayed, but she experienced a great sense of isolation. She had little or no English, no Cape Verdean friends, and no news from home. Their move to East Harwich, where there were Cape Verdean friends, was partly inspired by her dread of going through childbirth with Mrs. Snell's aid, but in sign language. There was a new child every eighteen months. In addition, she worked at picking cranberries, strawberries, blueberries, selling spring flowers, raising vegetables, tending the cow, preparing food, caring for the family, and learning how to bake

American goodies from the neighbors. She brought up her children with a great deal of love as attested by the unity of her family. Indirectly, she stimulated intellectual interests in her children by telling them stories every night. From Cape Verdean folklore, she told the tales of Ti Lobo and Chubinha. From a more literary tradition, she transmitted oral versions of "A Princesa Magalona e o Filho do Rei de Napoles" and "The Thousand and One Nights."

In the case of Cape Verdean or Portuguese immigrant women, feminism manifests itself in the spirit of autonomy they demonstrated in leaving behind everything that was familiar to travel to a strange, unknown land. Once there, the roles of women and men were determined by the conditions of the period in which they lived. There was a struggle for the survival of the immigrant family. Color, religion, and culture were against the Cape Verdean. There had to be a great deal of solidarity and communal spirit within a hierarchy in which deference was paid to the male, but in reality, women worked as much if not more than men. Their fulfillment and recognition consisted of the survival of the family and the prosperity of future generations. Feminism could not be a separate issue at that time, but at present, we can recognize and pay tribute to the courage, perserverance, and love of these women. Male dominated societies have oppressed not only women, but other men as well. The quest for and attainment of

liberation will enrich the lives of all people when we have equal access to the possibility of full realization and fulfillment.

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FOOTNOTES

[1]Barreno, Maria Isabel; Horta, Maria Teresa; and Da Costa Maria Velho. The Three Marias, New Portuguese Letters, trans. by Helen R. Lane (New York: Bantam Books, 1976), pp. 219-220.

[2]Ibid., p. 84

AN ATTEMPT TO UNDERSTAND THE IMMIGRANT'S SOCIO-CULTURAL BACKGROUND

by
Jose Veiga Simão

Portuguese is the language of 150 million people scattered all over the world. It is the language of Portugal, Brazil and the new Portuguese-speaking countries of Africa--Guinea-Bissau, Cape Verde, Sao Tome and Principe, Mozambique, Angola, Macau, an enclave in China and Timor, an island in the southeast Asia.

Strategic position, tremendous wealth and potential for development of some of these territories, and the cultural richness of these people linked by the same language make the Portuguese-speaking world one of great political, social, economic and cultural importance.

Obviously, the study of the educational system of these countries is a very important factor in understanding their cultural, economic and social realities. A comparison between these various educational systems and the American system can also be of great advantage for the basic understanding of students of Portuguese origin and for a humanistic integration into American society. The development of the Portuguese language in the primary and secondary schools, and of Portuguese studies departments in higher education institutions can contribute to the establishment of solid cultural, scientific and technological cooperation and to a general improvement of relations among all the countries concerned.

Because the world of today is becoming one of undefined frontiers, the great problems of the future can not be solved in geographically or politically limited spaces, even though we are one of largest and most powerful countries in the world.

The population explosion, migration to the big cities, invasion of private life, instability in family and community life, mass culture, obsolescence of professional qualifications, pollution of the environment and the difficulty of personal adaptation to modern society are all fundamental aspects of a world in transformation. These aspects have direct and tremendous influence on the formulation of the educational policy of any country and often give rise to more inter-dependent relationships. Institutions connected to consortia of countries begin to appear, such as the University of the United Nations where the great problems of the world today like those of energy, food, water, control of population are studied.

One question is being asked: Is it possible to create a new and better society by reforming the educational system so that each citizen has a chance to develop a sense of his own worth?

And the answer depends on the structure of the state and the socio-cultural development of the country. It is necessary to harmonize the individual's aspirations and

the needs of society; to establish a proper relation between formal education--given in a school or university--and education outside the system, in order to insure opportunities for life-long education and to develop a close correlation between work and the educational system.

Social cohesion and the autonomy of the individual are essential. To achieve social cohesion, it is necessary to lessen class distinctions and to decrease socio-cultural differences. Individual autonomy can only be developed if an educational system can secure individuality and diversity, accessibility to successive levels of education, effective inter-relationships between the various sectors of secondary and higher education, development of vocational aspects and relationship with social demand.

Portugal is a country of emigrants. Time does not permit me to analyze the historic reasons behind this fundamental characteristic of Portuguese society--waves of emigration, however, have been connected to exploitation or development of foreign peoples and lands, commerce, quest for power, personal ambition, spirit of adventure, or even the dissemination of Western values. In general, modern emigration is determined by economic reasons, a cry for better life, a sacrifice for the future, and it is intimately connected to the incapacity of successive Portuguese governments to keep pace with the standard of living taken for granted by peoples in the rest of the modern world.

Portugal's unique participation in the history of world evolution, beginning with her maritime discoveries and the subsequent development throughout the world of trading stations, more concerned with commerce and the supervision of the exploitation of natural resources, culminated in Europe's last colonial empire. Its maintenance by directing its resources from the mother country to the colonial war might present possible explanations for the existence of a state in Europe incapable of developing an economic structure with a great degree of innovation based on advanced technological knowledge commensurate with her scarce natural and human resources.

Without going into a detailed analysis, the facts are that in the last three decades more than a million emigrants, from the Portuguese continent and the islands of Azores and Madeira, have departed to France, Germany and Luxembourg in Europe, to Brazil and Venezuela in South America, and to Canada and the United States in North America. We are not considering the big wave of emigration to Angola and Mozambique during this time which eventually ended with the return to the mother country of more than 80% of those who left.

It is not known with precision how many Portuguese came to the United States since the Sephardic Jews immigrated to Manhattan in 1654. Two waves of mass immigration took place from 1820-1920 and from 1969 to our

days with a period of quota immigration from 1921-1960 in between. But we can say that probably from 1969 to the present more than 250,000 came to the United States.

The places of major settlement are Southeastern New England, the Connecticut area, New Jersey, San Francisco Bay area, San Joaquin Valley, Southern California, and Hawaii.

The 1970 Census of Population shows that of the fifty states, Massachusetts ranks the first in absolute values--around one hundred and ten thousand--contributing over two percent of the total number of residents. It is known that the number has increased in the last few years and we have also to consider that we are not talking about the Luso-Americans, already present in great numbers.

In Massachusetts the Portuguese concentrate in Fall River, New Bedford, Provincetown, Lowell, Lawrence, Cambridge, and Ludlow with large numbers coming from the islands of Azores and Madeira.

In some of these cities these immigrants have had a profound influence--one can see it in the streets, shops, restaurants, houses, factories, and the schools.

What are their problems, their feelings? How do their children develop in a new and strange environment?

Emigration is not merely a labor problem, it is above all a social and cultural problem; emigration should not be modern slavery, but rather it should be a vehicle for the dignification of mankind.

The cultural policies of the countries in which the Portuguese have been settling are different and in certain cases undergoing profound evolution. We can consider three different types of attitudes:

1. Integration with destruction of roots or progressive loss of original cultures;

2. Integration with respect for original cultures and languages as valuable parts of national heritage in a limited pluralistic equal-opportunity society;

3. Separate development with marginal cohabitation of different societal bodies preserving the so-called homogeneous society.

These policies are obviously connected to different solutions, the two basic ones being:

1. Development of parallel educational courses complementary to the basic educational structure. These courses generally are organized during primary education with disciplines in the mother tongue, history and geography. Not only are they symbols against the destruction of roots, but they also can develop primitive patriotic attitudes and be anti-pedagogic.

2. Development of bilingual and bicultural education capable of converging languages not only as valid systems of communication but also as a way of strengthening family ties making a more human environment for child and parent, increasing the potentiality of human resources in a country with more people prepared to understand and solve universal problems while opening new ways of knowledge and human behavior.

The integration with destruction of roots is connected to national chauvinism and it is immoral; the separate development resembles modern slavery, using the labor force for production even when well-paid; the multicultural approach needs a total devotion of teachers and

administrators for this is not a routine program in an educational system; it is a human cause which can only bear fruit through the work of true believers.

The danger with biculturalism is that if it is not pure, if it is not powerfully implemented, it can be used to evade the solution of real problems and as a depository for second class citizens.

The integration of the immigrants in a new society is a problem with a great number of specific variables. The basic reason for their arrival was economic. In short, we can say that the two great waves of Portuguese emigrants came, the first from an underdeveloped country, the second, from a developing society with two mechanisms dominating its evolution: urbanization and beginnings of industrialization.

One can superficially characterize Portuguese society by the following factors:

First a great percentage of the active population engaged in low-productivity agriculture; and second, an increase of activity in the industrial, construction and service sectors.

The rural population existed in a static situation. Unable to foresee future fundamental changes in their lives, they migrated to big cities, thereby increasing the non-specialized labor force or emigrated to foreign countries, filling the infrastructural vacancies of these industrialized societies.

The Portuguese immigrant in general not only suffers the impact of the change from one society to another, but also changes from one activity to a very different one, albeit with one thing as a common denominator: a predominance of physical effort. The immdeiate objective, of course, is to modify one's standard of living, making great sacrifices, through hard work and complete dedication for the well-being of one's family.

In many circumstances the non-existence of professional cultural courses dedicated to the training of these people, leaving them alone in a tremendously competitive society, their poor educational background, their individualistic character typified in hundreds of small clubs or associations, have given rise to picturing the Portuguese immigrant in a depreciative way.

Coming in general from the unfavored classes in a country without real political life up to 1974, they obviously have little consciousness of their rights and duties, they are dominated by the language barrier, and they cannot establish themselves as a political, economic or cultural force participating fully in the democratic process.

It is true that the new Portuguese emigrants are coming with more creative and innovative qualities and with a better understanding of the problems of an industrialized society, even if they suffer from the transfer from a natural familiarity developed in a "rua" (street)

or "cafe" to a dehumanized society dominated by "malls" and "shopping centers."

There is already a noticeable difference between the "old" and the "new" Portuguese immigrant, with the old Portuguese seeing their struggles scorned by the macro-society and the new ones or those of the second generation beginning to exhibit pride in their achievements and to have more important positions in the social structure.

It is also true that especially the old Portuguese did not completely understand the value of education, but this attitude was in many ways connected to more pressing priorities--even to simple correlations between basic survival and better school education.

Furthermore, it cannot be forgotton that the educational system in the United States, with all the flexibility and capacity for developing access through a meritocracy, selects mechanisms invariably determined by factors connected to the social and cultural background of the students, giving a certain kind of legitimacy to solidification of social inequality.

In the last decade several countries in the world have given priority to education systems reform. The modes of organization prevalent in most developed or developing countries have demonstrated that they did not correspond to the needs of the society and they could not answer the mass education problems in a rational way.

Fundamental changes were necessary, especially in connection with institutional forms, decentralization of power, competitiveness of the system and a better allowance for greater professional mobility.

Portugal has always been connected to the Napoleonic-German model and not to the Anglo-Saxonic or American education models. In the former model one has an "intelligent order" dominated by a central authority and in the latter one has a "disorder of uncontrolled forces" associated with trustees or similar mechanisms. In all countries there have been historical shifts of balance between the forces of dispersion and the forces of unification. In a very real sense the idealogical dilemma of capitalism versus socialism is deeply grounded in these concepts.

The Portuguese educational system has undergone important changes during the last six years. In order for teachers to understand basic concepts regarding cross-cultural environments and to recognize and accept different patterns of child development, in order to incorporate them into activities, materials, and other aspects of the instructional environment, it is necessary to possess a good knowledge of the educational system of the mother country.

I am sure that all of you will make a big effort to understand the socio-economic problems of the Portuguese immigrants.

INTEGRATING MUSIC INTO THE PORTUGUESE CURRICULUM
AS A VEHICLE FOR TEACHING PORTUGUESE CULTURE

by

António Dionisio DaCosta

1. A música folclórica nasce do povo e destina-se ao povo. É um fenómeno de colectividade. É um processo de interação social.

2. O estudo do folclore, sobretudo a partir do movimento romântico europeu, tem servido para identificar e explicar os valores culturais dos diversos povos.

   Alguns dados desse estudo:

   --As danças folclóricas são restos de danças primitivas, tribais ou raciais, muitas vezes reminiscências de cerimónias ou festivais antigos.

   --Letra, música e coreografia são elementos estruturias básicos duma peça folclórica.

   --O que hoje acontece no capítulo de influências em virtude, por exemplo, da ocidentalização de folclores nada ocidentais, sobretudo através dos meios de comunicação, também no passado o mesmo aconteceu com as migrações, difusão cultural e aculturações.

   --Verifica-se nos tempos modernos uma adaptação do folclore aos estilos mais variados e aos meios técnicos mais avançados. Sinal de que o folclore é verdadeiramente um meio de expressão ao mesmo tempo duradoiro e variável.

   (Exemplificado com gravações)

3. Tomar a música folclórica como actividade escolar é dar aos alunos oportunidades de estudo da sua própria origem cultural, proporcionando-lhes ao mesmo tempo um mínimo de educação musical.

4. Através da música do seu povo o aluno pode tomar consciência da sua identidade étnica, e então perceberá que os outros também têm uma identidade. Isto facilitará o processo de integração na nova sociedade.

5. O aluno deverá estudar a música folclórica através de actividades escolares traçadas para o efeito.

   --A música folclórica surgirá como actividade integrada nas aulas de Língua, Estudos Sociais e Música.

6. Algumas exigências que este método cria:

   --Sentido de oportunidade e o mínimo de gosto artístico por parte do professor.

   --Necessidade de material desenvolvido a nível de especialistas de currículo.

(A concluir: todos os presentes participaram em diversas actividades tidas como aplicação do exposto acima).

THURSDAY, MAY 26, 1977

EDUCATION

PANEL DISCUSSION

THE STATUS OF PORTUGUESE BILINGUAL EDUCATION IN THE UNITED STATES

Moderator: Adeline Becker, Director
Multilingual Multicultural Resource and Training Center

Panelists: Florence Band
Title I Director/Coordinator Bilingual Education
Mineola School District, New York

Dolores Brandão, Coordinator
Central Office Bilingual Project
Newark, New Jersey

Eduardo Carballo
Bureau of Transitional Bilingual Education
Boston, Massachusetts

Cesar Cruz
Title IV Consultant
Connecticut State Department of Education

Virginia daMota
Consultant, Bilingual Education
Rhode Island State Department of Education

David Dolson
Consultant, Bilingual Education
California State Department of Education

Questions:

1. How many Portuguese bilingual programs are there in your state? What is the nature of these programs, are they transitional, maintenance, pull-out, self-contained, etc. Approximately how many students are being serviced?

2. What, in your view, is the primary function of bilingual education for Portuguese speakers?

3. What are the major problems facing the Portuguese programs in your area?

4. What role to you feel the local community, the state and the federal government should play in Portuguese Bilingual Programs?

5. If you could affect the direction that Portuguese bilingual education will take in this country in the next ten years, what would you like to see happen?

Time Permitting

6 How can Portuguese bilingual programs better relate to existing ESL programs, foreign language programs and special services such as remedial reading, remedial math, guidance, vocational education, etc.

7. What are the greatest needs within the Portuguese educational community in your area? How do you see these needs being met in the future?

8. Does your state have a bilingual law? If so, what affect has it had on Portuguese bilingual education.

Virginia daMota

1. Presently there are seven Rhode Island communities that have implemented Portuguese bilingual education programs: Bristol, Central Falls, East Providence, Pawtucket, Providence, Warren, and West Warwick. An eighth community is planning to implement a new program if funded by Title VII. Approximately 2,000 students of limited English speaking proficiency are benefitting from bilingual instruction. Most of the existing programs are of a transitional nature; students exit from the program after achieving appropriate levels of English proficiency in the areas of listening, speaking, reading and writing. Three programs utilize the maintenance approach and offer Portuguese as a Second Language to English dominant speaking students.

2. Most local school administrators view bilingual education as the rearrangement of school curricula in ways which will allow Portuguese speaking immigrant children to continue the development of cognitive skills in their native language while simultaneously increasing English proficiency to the point where they feel comfortable and welcomed in the total English classroom situation. It is important to note that all seven communities have been and continue to be focal points for the settlement of Portuguese speaking immigrant families. I view bilingual education as being more than just a transitional type of program; a quality bilingual education program fosters and develops a positive self-concept among Portuguese speaking students and for English speaking students it fosters a cultural awareness and understanding of the Portuguese culture. Bilingual education is not a remedial program, but rather an enrichment and an enhancement of the total school curriculum.

3. In my opinion there are three major problems facing Portuguese bilingual programs:

    i) shortage of qualified Portuguese bilingual teachers

    ii) lack of appropriate and reliable Portuguese assessment instruments

    iii) need to increase parent participation in program decision making activities.

    At present, there is a considerable shortage of qualified Portuguese bilingual teachers. Most of the

existing programs are faced with staff shortages, and yet these programs need to expand their services and new Portuguese bilingual education programs need to be implemented.

Another concern that I have is the lack of appropriate testing instruments in Portuguese to assess the prior education of Portuguese speaking students who are entering the United States and to assess academic achievement in Portuguese. Diagnostic instruments in Portuguese are not available, therefore, some of these children are being deprived of special educational services.

My third concern is that local school officials are not emphasizing the importance of parent involvement in bilingual education. Parents in some communities are not fully aware of their role and responsibilities within the American school system.

7. While Portuguese bilingual education provides an answer to one of greatest needs, I would like to see other supportive educational activities offered to the Portuguese students. Very few efforts have been made to address the special educational needs of some of the Portuguese dominant speaking students. Training programs for bilingual personnel in the area of special education and other specialized fields must be developed. Guidance counseling services should be available to Portuguese immigrant students at the high school levels. Careful consideration to career planning or college entrance requirements are also the concerns of some of these students. There is a great need for bilingual vocational-technical education programs for Portuguese speaking students who not only want to develop competency in English but also would like to secure the kind of training that would enable them to become more employable. Two other areas that must also be considered are adult education programs for Portuguese immigrants and early childhood education programs for Portuguese speaking youngsters.

8. Rhode Island does not have in effect a state bilingual law. The legislation adopted in 1974 does not appropriate any funds for its support nor does it intend to. The very last paragraph in the legislation reads:

> "This act shall take effect only when funds of the federal government are made available to and accepted by the State Department of Education to carry out the purpose of this Act on a continuing basis."

However, a bill has been introduced by Representative Joseph Lima, who was here this morning, to create a special legislative commission to study and review the educational needs of all non-English speaking students in Rhode Island. The bill is expected to be approved by the next January, 1978, Rhode Island State Assembly. Hopefully, this Commission will recommend ways to improve the status of bilingual education in our state.

Dolores L. Brandao

1. The only fully operating bilingual program for Portuguese students is in Newark. Elizabeth, a neighboring community is presently formulating a program and hopes to begin the program in September, 1977. Other districts having Portuguese students service them in ESL only. In Newark, there is a three year maintenance program and approximately 7,500 students are serviced of Portuguese origin. The Bilingual Law of New Jersey (Bill S-811) was passed in January, 1975, and provides for a maintenance program of three years.

2. Newark's program for Portuguese students is geared to assisting the student to become a functional bilingual; after three years, he will be proficient in English and Portuguese, and thereafter, will maintain his native language. This primary function of the program will assist the student by providing the skills necessary to further his education and/or learn a skill to serve as a productive member of society.

3. Funding is the major problem confronting the bilingual program in Newark. Other problems may be stated as local politics, lack of qualified, certified personnel and lack of interest in and community support of the bilingual program.

5. I would like to see greater community support and participation in the bilingual program. I would also like to see better testing instruments produced, a greater volume of materials available, and programs designed to assist the vocationally minded student as well as the drop-out. Finally, I would like to see the Portuguese community taking a more active role in politics in order to effectuate some needed changes.

BILINGUAL EDUCATION FOR PORTUGUESE STUDENTS IN CONNECTICUT

by
César Cruz

Bilingual education in Connecticut is in its formative years. Although our bilingual programs in Spanish have existed since 1970 in most cities, only ESL has been provided to the other language groups. Portuguese is the second largest linguistic group in Connecticut, but it is only now that community awareness, pressure and Portuguese speaking administrators and teachers are beginning to demand bilingual education for their state.

First, there is a need for the parents to become thoroughly familiar with the local school system and how it relates to their child's education. In general, Portuguese parents have allowed the school administration to teach their children in whatever manner the administration felt best, regardless of language. Portuguese parents must begin to participate in a more vociferous and active manner in their school systems.

Secondly, there is a need to educate parents on the goals of bilingual education. Many still erroneously believe that their children will not learn English in such a program, and English fluency is their priority.

Thirdly, it is necessary to begin working toward establishing Portuguese curricula and materials that parallel the local mainstream curricula, in order to

assure equal and comparable education, while incorporating language maintenance and culture into such programs. Also, appropriate language assessment and standardized tests must be developed in order to insure that the instruction meets the needs.

Fourth, in order to have effective programs, professional and para-professional staff and administrators need to be trained in Portuguese bilingual education.

Fifth, there is a need for administrative support on the federal, state and local levels for bilingual programs. Hartford has taken a great step in this direction by adopting a policy on bilingual education, written jointly by the administration and the various ethnic communities. The Portuguese were involved in this policy making to a great extent. However, commitment is needed by the board to effect this policy.

Presently, Bridgeport is working toward establishing Portuguese bilingual education K-6 in two of its heavily Portuguese populated schools. It currently has a federally funded K and 1.

Hartford has had a locally funded 3-6 program for three years and has plans to establish K-2 and 7-8 programs next year if budget and staff allow.

Danbury teaches Portuguese at the high school level. Hartford provides in-service courses for teachers in the Portuguese language.

Other cities continue to have ESL only for these students. However, the state bilingual organization, CABE, has had a major role in bringing before the legislature a bill for bilingual education for the state. If passed, the law would provide bilingual education to any school having 20 or more non-English speakers of any linguistic group.

Whether the law passes or not, some school systems have started to move in the direction of bilingual education.

Locally, parent pressure is needed, although this is culturally contrary to many of the Portuguese peoples' experiences.

On the state level and federal level continued technical assistance and dissemination of information and financial support are necessary.

"TESTS FOR PORTUGUESE BILINGUAL STUDENTS"

by

George De George

Conference participants were presented with a list entitled, "Tests for Portuguese-Speaking Bilingual Students." They were advised that most of the tests included therein were developed by the staffs of various Portuguese bilingual programs with the intention of fulfilling their own unique needs. Most of the tests are achievement tests in the cognitive domain. The test content usually matches that of the curriculum of the particular program concerned. There was little or no evidence that the tests were subjected to item analysis, validity and reliability studies, field testing and revision. The tests could be viewed as a source of items. Teachers and administration were cautioned in the use of the tests especially in the interpretation of the results.

Teachers and administrators were advised to analyze their own testing needs and to establish selection criteria before selecting any of the tests and to subject tests chosen to a rigorous assessment process. The point to be emphasized in the latter is the utility, for teaching-learning decisions, of the results of the tests. The use of the tests for program evaluation is problematic.

INTRODUCTORY REMARKS

The tests on this list have been grouped according to the bilingual project or other program by which they were developed.

Tests for Portuguese-speaking bilingual students have, for the most part, been developed by local projects for specific purposes: program evaluation and achievement have been the main reason; in a few cases, placement and prognosis have been the prime considerations, as well as diagnosis and prescription.

Test searchers of whatever ilk should approach these tests in proper perspective. Except in a very few instances, no validity or reliability studies have been done. Nevertheless, analysis of a number fo the instruments will reveal work of respectable quality. The tests as a whole represent some good potential as well as a useful item bank.

I. NEW BEDFORD, MASSACHUSETTS

Portuguese Reading Test

TBE Program, New Bedford Public Schools
Project Impact (Title III)

Age: 9-10 years and up; Grade level 3ª - 4ª classe. High School level Portuguese, Primeiro segundo ano, ciclo preparatório (Junior High School equivalent); group administration

Subtests: Vocabulário (synonyms); reading comprehension (13 exercises)

The following information is provided:

Pre/post design
Reliability coefficient of pre/post test
Correlation coefficient of gain on pre/post tests vs. standardized test

Percentile norms
Test breakdown: material from 2nd, 3rd, 4th 5th, 6th grade books of the TBE program curriculum.

Prova Diagnóstico de Matemática

TBE Program. Project Impact (Title III)

A placement test for Project Impact (Title III) consisting of 250 items. Used for children coming out of 4ª classe in Portugal to place them in New Bedford bilingual program.

Areas included are:

Addition, Subtraction, Multiplication, Division
Fractions (introductory, addition, subtraction, multiplication, division)
Sets
Numbers-numerals
Decimal system
Rounding off numbers
Number pairs and progressions
Number properties
Factors and multiples
Bases
Negative numbers
Proportions
Applied math
Averages
Money problems
Percentages
Problems using formulas
Exponents
Lines and angles
Measurements of length and perimeters
Areas
Solid geometry problems
Volumes
Pythagorean Theory
Graphs
Numerical Expressions and inequalities
Symbols

Inventário Pre-escolar

Translation into Portuguese Cooperative Preschool Inventory by ETS

Preparedness - school - individual administration
Subtests: Personal Social Responsiveness
Associative Vocabulary
Concept Activation: Numerical
Concept Activation: Sensory

In New Bedford, used for Program Evaluation, K level reading and math readiness.

Vamos Aprender Portugues

PSL - Oral production, listening comprehension
Folha de Avaliação dos testes

Grades K - 2	Accompanies above 20 lesson PSL package;	
Pretest	One test after every 5 lessons	
Teste I	Each question has 3 parts:	Compreensão auditiva
Teste II		Produção oral
Teste III		Vocabulário
Teste IV	Test of oral production: specific structures and vocabulary; based on an audio-lingual ESL program, Let's Learn English	

Portuguese Oral Production Test

Test of Oral Production
Adapted form English Oral Production Test
Questions and pictures -
Student's answers are recorded by teachers
Used for Program Evaluation - 1st and 2nd grades

Testes de Avaliação de Aproveitamento Escolar

V. Correia
New Beford Title VII Porutguese Bilingual Program

Grades 1, 2, 3: group administration
Achievement in reading readiness, reading language arts
Modeled on American standardized achievement tests - items originally generated in Portuguese.
Used for program evaluation
Components: Manual, Test, Key, Item Analysis Sheet.

Primer Level (1st grade)

Discriminação de sons:	recognition of beginning sounds, ending sounds sound letter correspondance word-sound matching
Leitura:	letter-name correspondance word-picture correspondance (by reading) sentence-picture correspondance

Primary I Level (2nd grade)

Reconhecimento de palavras: word-picture correspondance
Análise de palavras: sound-word correspondance
Leitura: sentence-picture correspondance
Reading comprehension: passages with questions

Primary II Level (3rd grade)

Reconhecimento de palavras: word-picture correspondance
Word Meanings: Synonyms
Analise de Palavras: word-sound correspondance
Reading Comprehension (Leitura): sentence-picture correspondance
passages-questions
Spelling: word is said by teacher, student writes it.

Exames de Matématica

Maria Alves
New Bedford Title VII, Portuguese Bilingual Program

Grades 1-5; Group Administration
Achievement in math; tests used for program evaluation

Exame de Matemática da 1ª Classe

Números: various concepts: bigger, cardinal numbers, sets, ordinal numbers, more number set correspondance, one less, smaller, ½, time, fewer/more, 2 more than addition of sets, addition and subtraction problems.

Exame de Matematica da 2ª Classe

Conceitos: as many as, number set, one, money, measurement, ordinal numbers, subraction, time, equivalent sets, addition, subraction, verbal problems

Operações: addition and subtraction.

Exame de Matemática da 3ª Classe

Operações: addition, subtraction, multiplication

Conceitos: geometry, number-word-set-correspondance, measurement, dozen, quantity, same number as, set quantity, measurement instruments, equals time, etc.

Problemas: verbal word problems, add and subtract problems, word problems (written)

Exame de Matemática da 4ª Classe

Operações: addition, subtraction

Conceitos: money, time, set-number, geometry, measurement, weight, equivalent sets, fractions, counting by fives, temperature, equations, <> =

Problemas: word problems, equations

Exame de Matemática da 5ª Classe

Operações: all four functions, percentages, fractions, rounding off, time, decimals

Conceitos: fractions, solid geometry, number sequence, verbal word problems

Problemas: word problems, equations (number sentences)

II. FALL RIVER, MASSACHUSETTS

Fall River Title VII Achievement Battery

Fall River Bilingual Education Program
Fall River, Massachusetts. Grades 5, 6, 7, 8. Language Arts, Mathematics, Social Studies, Science. PSL (Lingua e Leitura?)

Pre/Post Portuguese Language Arts Tests

Luis de Miranda Correira, October, 1974.
Grades 5, 6, 7, 8; individual group administration: 60 minutes.

Subtests: 5th Grade Language Arts Test
Reading comprehension, classification of words as to part of speech; verb forms, synonyms, antonyms, punctuation capitalization

6th Grade Language Arts Test
Reading comprehension; grammar (subject, predicate, direct and indirect object, possessive pronoun, sentence rewrite ((combination)), present tense, conditional, synonyms, antonyms, homonyms, prefixes, suffixes, composition.)

7th Grade Language Arts Test

Reading comprehension; common and proper nouns, collective noun meanings, subject, direct object, appositives, predicate noun and adjective, singular-plural, transformation of simple to compound verb form, impersonal infinitive, substitution of gerund for a phrase, prepositions (recombination of short sentences without specified) conjunctions, literary genre, writing of a dialogue.

8th Grade Language Arts Test

Reading comprehension, subject, predicate, direct object, substitution of gerund for infinitive, anyonyms, definitions of verse-stanza, direct objects forms, mood, composition.

Pre/Post Mathematics Tests (Matemática)

Maria D'Alu, October, 1974
Grades 5, 6, 7, 8; Individual or group administration; 60 minutes.

Subtests: Teste da 5ª Classe

Operations, number/symbol correspondance, rounding off, Roman numerals, equivalent fractions to mixed numbers and reverse operations with mixed numbers and fractions, conversion of fractions/decimals, measurement, equations (<=>) word problems.

Teste da 6ª Classe

Sets, operations, powers of numbers, "algarismos," factor-least common denominator, measurement, equations, operations on mixed numbers, conversion fractions/decimals, percentages, word problems.

Teste da 7ª Classe

Operations, number powers, scientific notation, factor-least common denominator-multiples, equations, rounding off, conversions-fractions, decimals, percentages, rational numbers, graphs, plotting equations on graphs, word problems.

Teste da 8ª Classe

Operations, operations with mixed numbers, conversions (%, decimals, fractions), equations, graphs, number powers, square root, metric measurement.

Pre/post Social Studies Test

Estudos Sociais
Grades 5, 6, 7, 8; individual or group administration

Subtests: Teste para a 5ª Classe
American history, history and culture of Portugal, geography

Teste para a 6ª Classe
World history, civilization (mostly ancient history)

Teste para 7ª Classe
American government, economy

Teste para 8ª Classe
American history, inventions, exploration, expansion, industrial revolution, economy, political science, First World War, Second World War, United Nations, Cold War, Civil Rights Movement

Pre/Post Science Tests

Ciencias Naturais
João P. Botelho, October, 1972
Grades 5, 6, 7, 8; individual or group administration
60 minutes.

Subtests: Teste para a 5ª Classe
Biology, body parts, functions, classes of animals, climate, astronomy, temperature, weather, earth surface

Teste para a 6ª Classe
Mammals, body parts and functions, anatomy, physiology, biology-plants, physics, nutrition, chemistry

Teste para a 7ª Classe
Scientific instruments, biology, cells, genetics, disease and bacteria, bodily parts and functions, blood and circulatory system, digestive system

Teste para a 8ª Classe
Chemistry, matter, gases, fire, formulas, experiments

Teste de Avaliação de Português como segunda língua

Fall River Title VII Bilingual Education Porgram
Fall River, Massachusetts

(all written!)
Written vowels and consonants; days of the week, months of the year, seasons of the year, time, fruits, animals, names of common objects, word scrambles, sentence completion, edible and inedible nouns, male-female, singular-plural, names of people, animals, things, reading comprehension

Criterion-referenced tests: that go with individual packets: Language Arts and Reading, Mathematics, Social Studies, Science, Second Language. Pre/post tests: pre-test different from post-test.

III. Hayward Unified School District Elementary Education Department

Bilingual Multicultural Education
Hayward, California

Bilingual Management System

Title VII Program, Haywood, California. Ron Souza, Director
Spanish, Portuguese, English
Language Arts and Reading in dominant language.
Levels: K, Ungraded Primary (Levels I and II), Ungraded Intermediate, J.H.

Criterion-Referenced Tests/Two levels per grade level - objects and items.

Language Arts-Reading Readiness: K (Dominant Language)

Language Arts-Reading: (Language Arts skills in dominant language)	I	Ungraded Primary	
	II	Ungraded Primary	
	III	Ungraded Primary	
	IV	Ungraded Intermediate	
	V	Ungraded Intermediate	
	VI	Ungraded Intermediate	
Mathematics: (Computation, Application Skills)	K, I	Ungraded Primary	(Dominant Language)
	II	Ungraded Primary	
	III	Ungraded Primary	
	IV	Ungraded Intermediate	
	V	Ungraded Intermediate	
	VI	Ungraded Intermediate	

Multicultural Social Studies

Dominant language. Develop positive self-concept, understand and respect individual and cultural similarities and differences through study that includes anthropology, geography, history, sociology

K, I Ungraded Primary
II Ungraded Primary
III Ungraded Primary
IV Ungraded Intermediate
V Ungraded Intermediate
VI Ungraded Intermediate

ESL, PSL, SSL (Provide study with opportunity to become literate and to communicate effectively in the second language)

Grade levels: A Ungraded Primary
B Ungraded Primary
C Ungraded Primary
D Ungraded Primary
E Ungraded Intermediate
F Ungraded Intermediate
G Ungraded Intermediate

Mastery Tests - Teacher's Guides - Portuguese

Language Arts and Reading - K, 1, 2, 3, 4, 5, 6

Mathematics - K, 1, 2, 3, 4, 5, 6

ESL for Portuguese Dominant Students Level A, B, C, D, E, F, G

Objectives:
--terminal types rather than specific
--amount of objectives per subject/per grade is small
--each CRT has one objective with no more than 10 items
--computerized: 4 print outs: 2 for CRT's and 2 for Mastery tests, class profile
--Mastery of objective: 4 out of 5 items

IV. Project Pride, Mineola, New York

Avaliação de leitura para crianças em lições linguísticas (Reading for Language Learning Youngsters - RALLY)*

Florence Band, 1977
Project Pride, 200 Emory Road, Mineola, NY 11501

Reading readiness and reading: Portuguese-English; Grades K-3 for Parts I and II, and Grades 2-12 for Parts III-IV depending upon the student's level; group or individually adminstered. All subjects are in English and Portuguese.

Subtests:
Part I Picture-Word Association
Part II Sentence-Picture Association
Part III Life-Situation Questions

Part IV A	Classification and Categorization
Part IV B	Basic Numerical Computation
Part V	Analogies
Part VI	Sentence Completion-Basic Conceptual Comprehension
Part VII	Sentence Completion (own words, basic fundamental knowledge)
Part VIII	Story Comprehension
Part IX	Story Comprehension

*Field tests as well as validity and reliability studies are currently under way.

Avaliação escrita para crianças em lições linguísticas (Writing Assessment for Language Learning Youngsters)*

Florence Band, 1977
Project Pride, Mineola, New York

Writing: this test was designed and developed to diagnose a student who, it is felt, may have a problem other than a language problem; Portuguese-English; Grades K-12; small group or individually administered, preferably the latter. Parts I-III have directions both in Portuguese and English; Parts IV and V are in Portuguese and English.

Levels: Primary, Intermediate, Advanced. The level assigned to a student is dependent upon the assessed reading proficiency as determined by the RALLY, other test data, or teacher assessment.

Subtests: For each of the above three levels there are the same five tasks or subtests. Only the level, not the tasks, is different.

Part I	Visual Perception and Psycho-motor Transfer (copying)
Part II	Visual and Written Transfer of Isolated Words
Part III	Visual Differentiation
Part IV	Syntax
Part V	Auditory Discrimination

*Field tests as well as validity and reliability studies are currently under way.

V. University of Rhode Island, Curriculum Research and Development Center

Portuguese as a Second Language (PSL) and English as a Second Language (ESL) Achievement Tests*

Curriculum Research and Development Center, University of Rhode Island, Kingston, Rhode Island 02881

Listening Comprehension of English and Portuguese as second languages; reading comprehension of English and Portuguese as second languages. For English and Portuguese speaking youngsters; Grades 2-5; group administration.

Subtests: Part I Aural Achievement (ESL and PSL)
Students are asked to watch, listen, and react to a videotaped program and then record answers to questions on forms.

Part II Reading Achievement (ESL and PSL)
Students read eight short stories and respond to four questions following each in test booklet.

*An assessment of these tests appears in R. J. Silverman, J. K. Loa, R. H. Russel, Oral Language Tests for Bilingual Students: An Evaluation of Language Dominance and Proficiency Instruments, Northwest Regional Educational Laboratory, Portland, Oregon, pp. 106-108, 126-127. Validity studies and field tryouts are reported.

Portuguese as a Second Language (PSL) and English as a Second Language (ESL) Aptitude Tests*

Curriculum and Research Development, URI

Purports to measure the ability of English or Portuguese speaking students to learn English or Portuguese, respectively, as a second language. Areas included are listening as regards comprehension of grammar and aural discrimination; speaking in terms of syntax and phonology. Ages 6-8; individually administered..

Subtest:
Part I Structure (ESL and PSL)
Part II Visual Discrimination (ESL only)
Part III Aural Discrimination (ESL and PSL)
Part IV Oral Production (ESL and PSL)

Examinees respond orally to stimuli, responses are recorded by examiner.

*An assessment of these tests appears in Ibid., pp. 108-110, 126-127.

ORGANIZING THE INDIVIDUALIZED BILINGUAL CLASSROOM

by
Robert C. Parker

The following information is offered as suggestions for bilingual teachers to aid them in individualizing instruction in their classrooms and programs. Although most of the suggestions are based on accepted pedagogical procedures, they are also synthesized from years of empirical experience in mono and bilingual classrooms. However, they are not meant to represent any hard-nosed ought-to's. Rather, please accept them as points of departure for the teacher who is interested in developing classroom management skills in individualization.

I. Components to Keep in Mind as You Individualize

A. Individualized learning is based on the premise that the teacher is another, not the only, learning resource. As the students become more proficient in the self-teaching process, the classroom will become less teacher-centered and more student-centered.

B. Student-centered learning may be characterized by these situations:

1. Students, with training, can assume more of the responsibility for their learning;

2. that teachers can meet more of the academic and affective needs of their students if students are help to be more self-sufficient and self-motivated learners.

Thus, teachers who adopt individualization methodologies will have to see themselves as diagnosticians of learning needs, prescribers of learning resources to meet the diagnosed needs, and evaluators of mastery of the diagnosed needs as well as teachers in the more traditional sense of the word.

C. The general sequence of activities that might be adhered to in all learning activities in the individualized classroom are:

1. The student's cognitive and affective needs are identified (diagnosis);

2. the students are assigned to human and non-human resources that will provide the content or skill needed; (prescription)

3. finally, assessment of mastery or acquisition of the content information or skill is performed. If mastery is not attained new resources are assigned and assessed until mastery is attained. (evaluation)

D. However, as teachers need to be instructed in the applicable teaching procedures for such a learning sequence, so do the students. Some of the first important teaching activities will be to explain how all the materials are used within group or individual instruction; to instruct students in the socialization processes that are necessary for successful individualized instruction; and, to develop methods of promoting student responsibility and self-motivation. It is poor practice to assume students will automatically become responsible.

E. Of course, in the individualized setting, a great deal of trust is necessary between the teacher(s) and the students if the program is to succeed. As William M. Bechtol in Individualizing Instruction and Keeping Your Sanity remarks:

"Management by trust is the fulfilling prophecy in action."

"(Teachers) that assume that students cannot be trusted and that they must be supervised closely can individualize instruction, but it will take much higher adult-student ratio than the (teacher) that trusts students."

F. High degree of classroom management skills is necessary for successful individualized instruction. Ways to keep accurate records of mastery, useful systems for materials storage, and time organization all must be carefully thought out and experimented with.

G. Since a variety of learning styles will be apparent in the individualized learning community, teachers will find a variety of teaching styles and modes useful. A brief list to keep in mind as you organize teaching strategies for full-class, small-group and self-instruction settings is offered here.

Contracts	Role playing	Comparative analysis
Learning stations	Case studies	Demonstration
Interest centers	Brainstorming	Lab/experimentation
Media corners	Inductive questioning	Lecture
LAP	Multi-media projects	Problem solving
Programmed instruction	Task force/ field trip	Recitation
Model strategies		Skill practice
Simulations		Drill

H. An implementation timetable is very useful to anyone planning on individualizing instruction:

1. Gather resource materials and information.
2. Sequence the objectives to be taught (Task Analysis).
3. Organize or adapt teaching materials to match objective sequence.
4. Develop diagnostic and evaluative devices based on the actual items (content or skill) taught within the sequence (criterion-referenced)
5. Organize the classroom to facilitate learning in such a setting.
6. Develop record keeping devices.
7. Instruct students on socialization, materials usage and goals of such a learning/teaching community.

I. PLEASE NOTE: All implementation activities should be preceded with a discussion and explanation of your goals and plans with your principal and/or project director. Also, such goals and plans should be explained to parents, fellow teachers, concerned staff as well as to your students.

Student input into classroom and materials design can be very important to the success of your plans.

J. ANOTHER PLEASE NOTE: Individualize one subject or content area at a time - preferably an area or subject in which you are strong. Expand slowly to other subjects over a two or three year period. Again, before individualizing the less sequenced areas: math before science; language arts before social studies. Their inherent acquisition sequence will aid your organization of materials, instructional modes and record keeping.

K. Some terms:

1. Individualized Instruction: student's needs (cognitive and affective) are identified (diagnosed); student is assigned to resources (human and non) that will teach the skill or information needed as well as provide practice using it in a variety of settings (modes) and with a variety of media; assess if the objectives have been mastered or not (if not, re-assigned to new learning/practice resources); assign possible resources to provide more in-depth knowledge; report progress immediately to student.

2. Task Analysis (Learning Script): a sequential break-down into the necessary tasks or steps a student must successfully complete to master a learning objective. Included in the analysis are the necessary prompts, practice activities, and feedback devices that inform the student what he/she will learn, how she/he will learn it, and whether the objective has been learned or more study is necessary.

3. Other terms you should be acquainted with:

Personalized Instruction
Objective Based Instruction
Performance Based Instruction
Diagnostic Instruction
Continuous Progress Instruction
LAPs (Learning Activity Package)
Differentiated Activity
Modal Activity
Student-Centered Learning

II. Components of a Successful Individualized Program

A. Goals and aims

B. Sequence of learning objectives

1. task analysis

2. variables of cognitive complexity

3. skills and knowledge necessary for mastery

C. Diagnostic devices

D. Modal learning (domains)

1. ad hoc groupings

2. variety of teaching strategies within group instruction

E. Learning/practice materials

1. accessible

2. from a variety of media

3. self-directing or usable in group instruction

F. Monitoring devices

1. self-correcting

2. variety of kinds of tests to develop cognitive domains

3. Offers reinforcement or review materials

G. Flexible schedules

H. Organized record keeping and reporting

I. Materials and organization assessment

J. Modal Patterns

1. large groups = lectures and movies (40 or more)

2. class-size = introductory instruction

3. small groups
   --task groups to complete as specific task (ad hoc)
   --didactic for remedial and review work
   --discursive for student interaction over a relevant topic
   --brainstorming

4. one-to-one = peer and adult tutoring

5. independent = self-directed study

III. Systems Management by Learning Objectives

A. Continuous progress curriculum for each subject or content area

1. sequence of learning/teaching objectives
2. intermediate objectives or learning tasks (to determine Nos. 1 & 2 a task analysis must be performed. Another term for task analysis is "learning script")
3. diagnostic placement
4. modes to be used or suggested
5. learning resources
6. practice activities
7. monitoring devices/feedback
8. review or quest materials
9. sources of objectives:
   a. rearrange text and workbook objectives
   b. scope and sequence charts
   c. commercial objectives

B. Organizing and managing learning materials

1. variety
2. accessible
3. directions: clear and self-explanatory
4. differentiated: reading levels
   learning styles
   pre-requisite skills needed for mastery of objective
   variety of evaluating styles (criterion-referenced)
5. teach one step or task at a time - each task leading to mastery
6. eye-catching, well presented (presented with social as well as cognitive needs in mind, especially for older students)
7. organize and store by subject and content area
8. coded or marked clearly (accessibility)
9. delegate students as organizers, keepers
10. teach <u>all</u> students how to use <u>all</u> resource and practice materials; equipment

C. Sources for learning/practice materials

1. available texts and workbooks
2. commercially available stations and centers
3. teacher-made materials
4. rearrange materials already available according to objectives: teacher-made card sets
   mount and laminate practice exercises
   copy of overheads
5. possible types of learning practice materials

texts	loops
centers	slides
laminated cards	study prints
overheads	video tape
printed materials w/cassettes	records
films	LAPs
filmstrips	articles
	places
	magazines

D. Criterion for evaluating learning/practice materials: Do materials provide for a wide variability among student in

1. rate of achievement
2. readiness in the skills necessary to master each objective (especially reading skills)
3. verbal and writing skills
4. required knowledge necessary to understand or gain new information in the objective being learned
5. the ability to work with self-directional materials (does material provide for a multiple of modes of instruction)

IV. Redesigning the Learning Community

A. Aims to keep in mind as you plan and rearrange the physical set-up of your classroom or school:

1. an important goal is to free the teacher to teach and facilitate; to spend more time with groups and individuals
2. an affective goal would be to allow or teach students to become more self-initiative, to raise their sense of personal responsibility
3. the organization and systematizing should be easily comprehended by all users
4. spaces must be planned for a variety of users:

to accommodate different learning styles, teaching modes and strategies, and different teaching/practice media thus, must be flexible

5. must provide accessibility of learning/practice materials
   --as children work at their own rate, and if they have been trained to use the materials they will be able to go directly to resources as they are needed
   --also, accessibility makes for easier inventory control

B. Students should be responsible for keeping order and knowing where all learning/practice materials are.

1. each student should be trained how to use all the types of media, equipment, stations, etc.
2. each student should have the opportunity to participate in all types of learning modes
3. each student should have the opportunity to train/teach other students how to organize or use equipment or materials
   --don't just rely on those children you prefer or know can handle such chores or activities
4. students can take turns patrolling the room for misplaced materials
   --but all should learn to be as neat and as considerate as possible
5. a unit on "How to Behave in an Individualized Classroom" might be developed to meet a variety of affective (socializing) goals
6. of course, degree of responsibility will be influenced by age, experience, etc.

C. Utilize space realistically

1. try to eliminate space hogs
2. re-think about your attitudes toward space, traffic flow, noise levels, necessary equipment
   --does everyone need their own desk?
   --are cupboards used economically?
3. if space is limited:
   --enough chairs for all but desks for only half
   --design interest/subject areas with vertical storage and work tables
   --personal space for each student with wooden crates, milk crates, particle board boxes (students could make own boxes with precut wood - a good math and following directions unit)

--learning spaces will be influenced by schedules and vice versa

4. draw a plan but don't be afraid to constantly change it (all good things grow and change to accommodate new feelings and view points)
   --ask students for ideas and input
   --use students for the actual arranging and construction during the school day (the room is their room, too, and participation will make it even more so)
5. don't forget that you may have specialists visiting during the school day - ask for their suggestions and how their needs might be accommodated

D. Utilize talents of parents to aid the construction of interest in areas, or subject areas.

E. Utilize the resources of the community - that is, avail yourself of the "freebies" around you.
   --large pieces of cardboard for centers and interest areas from furniture stores
   --spools for tables from electrical and wiring companies
   --sweater and shirt boxes for storing learning/practice materials
   --used or remenant carpeting (CUTS NOISE!!)

F. Organize and plan by subject areas or "bays." The advantages are:
   --easy accessibility of materials when needed
   --permanence of materials (learning/practice resources)
   --easier inventory control
   --facilitates ad hoc grouping and individuals seeking materials or a quiet space
   --aids in scheduling the days activities (groups could be assigned to an area while another group to another subject area)
   --all available materials would be used even if there is not enough for the whole class
   --provides display space for "Quest" and research projects
   --convenience of materials provoke new interest in the subject displayed
   --quiet spots for self-instruction or reading or tutoring
   --provides space for teacher/student conferences
   --provides accessibility for learning/practice material assessment
   --gives visual aid to a substitute as they attempt to climate to your learning/teaching community

--provides wall space for charts that list sequence of subject's learning/performance objectives and all the resources available to the learner for learning and practicing that objective

V. Scheduling

A. Flexible - but should accommodate specialists and school day

B. Individual Student Schedules or Ad Hoc Group Schedules check lists

C. Accommodate materials, space and equipment availability

D. Schedule by content area if using small group, peer or adult tutoring, or self-directed instruction
--plan for a variety of teaching/learning strategies
--remember that students that work alone well still need group interaction and that students not yet self-sufficient need practice with self-directed activities

VI. Record Keeping

A. The least detailed Teacher Records of student achievement should include

1. diagnosis and prescription
2. mastery of terminal objective grades or check for attaining criterion established during teacher/student conferences

B. For a more detailed record, teacher might record

1. mastery of intermediate objectives
2. self-testing results
3. designate time limits
4. record pre as well as post-test results
5. any extention or "quest" work or required review practice
6. results of any make-up post-tests

C. Wall charts make record keeping simpler

1. organize by subject or content area
2. include the sequence of objectives for the subject

3. cross out objectives not needed
4. grade or check off objectives prescribed by diagnostic as they are mastered

D. Students should keep records of all their practice work, self-testing results, mastery checks, etc.
--promotes self-direction and personal responsibility
--facilitates conferences and new contracts or prescriptions

E. Separate records for student/teacher conferences, contracts, observations, learning style inventories, parent meetings, diagnostic results, etc. can be kept on large file cards or in an accordian file

VII. Roles of the Teacher in the Individualized Setting

A. Teach in the traditional sense

B. Diagnostician

C. Facilitator

D. Advisor

E. Research Analyst

F. Materials Developer

G. Curriculum Developer

H. Provider and Organizer of an atmosphere conducive to effective cognitive and affective growth

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A SOCIOLINGUISTIC APPROACH TO SECOND LANGUAGE TEACHING

by
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Since people speak primarily as a form of self-expression and within a social context communicate according to their own needs and interests, it follows that second as well as foreign language teaching should recognize and exploit these motivations for their pedagogical potentialities. Conceptualizing that language must be developed within a social perspective, the second or foreign language teacher can thus envisage the importance of establishing an ambience that will enhance social interactions in the classroom between the students and teacher and the students themselves. Moreover, studies on the function and meaning of language have indicated that linguistic elements learned in a vacuum are not necessarily valid for communication. Consequently, it is logical to establish the sense of a classroom community where the sole use of a non-native language becomes the medium for communication and socialization. However, catalyzing the socialization of the classroom community is not a simple task. Such a feat involves knowing what areas of interest and social dynamics will lead the students toward wanting to use rather than learn about language. In essence, the student's motivation to communicate must be sparked into a desire to relate to others his personal world of interests, wants and opinions via a language that is non-native to him.

His desire to do so will be determined by the imposed single-language policy of that classroom community and the need to communicate with others.

In a recent sociolinguistic study on the language acquisition of a bilingual child, it is stated that sociolinguists view social relationships to be the main determinant of verbal behavior.[1] Thus for language acquisition to be successful in a classroom atmosphere, classroom relationships must be encouraged along with the interest in learning about the world and other people. Theoretically, the process of actually teaching and learning the language should be conducted in this social framework which by its very nature partly disguises the technical and pedagogical aspects of language acquisition thereby helping to convince the student, from the first day of class that he can really function in another linguistic situation or community. Just as the bilingual or trilingual individual has to operate daily in multi-linguistic situations that are real, so can the second or foreign language student learn to function via a non-native language in the linguistic world of the classroom. This world can become increasingly more relevant and true-to-life as the student becomes aware of his own linguistic development and the ability to convey his own reality to others. Of course, the will to speak surfaces if this world is interesting and pertinent to the self. The classroom activities must be real or seemingly true-to-life in order for the self

to be interested or moved to participate and speak. In short, with its linguistic parameters, the classroom must simulate those life-like situations that demand that one can speak a language other than his own. In our small mosaic and multi-composite world of many different peoples, languages and cultures, these situations are becoming more frequently demanding and integral parts of our daily professional and personal lives.

With this brief introduction, the present paper proposes to offer from a methodological stance several considerations and approaches that will aid the second or foreign language teacher in developing a meaningful language learning situation in which students will be motivated to use the language that they are acquiring. The body of these considerations reflects the analysis and interpretation of second language and foreign language teaching methodologies in relation to bilingual education as observed and practiced by teachers and the author of this study. Unfortunately, foreign language teaching and the phenomenon of language acquisition have been too disassociated from the linguistic and cultural realities of the bilingual's world. The code-switching of dual language skills along with the cultural juggling or switching to meet various daily situations have appeared as unrealistic or unattainable goals to non-bilinguals. That is, the ability to function in two languages and in two cultures

has in the past been frequently viewed as an all-or-nothing skill. Either one is raised as a bilingual or one lives a considerable length of time in a foreign country. To study a foreign language in the American school system has been commonly viewed as an academic exercise with little practical application or results. On the other hand, it is our belief that with the appropriate classroom learning situation, students can indeed become functionally bilingual even though they may never have lived in a foreign country nor have experienced a bilingual upbringing. If our foreign or second language classrooms are transformed into worlds that reflect the realities of daily life, then we can motivate students to use another language as a means of communication. Actually, from a pedagogical point of view, this paper is suggesting that everyday language usage as practiced by the bilinguals of the world should be imitated and transported to the language learning classrooms of our schools.

Prior to considering language acquisition in relation to specific methodologies and techniques of language teaching, there are three basics necessary for success: (1) time, (2) an exciting model-agent (in this case the teacher), and (3) an appreciation for language. These three elements are the initial ingredients crucial for instilling the motivation to learn a language as well as the belief that it can really be accomplished in a classroom.

The time component or the amount of language exposure should be as intensive as possible so that proportionately it may compensate for the lack of exposure outside the classroom. That is, as much well-coordinated exposure as is appropriate for the student will help to insure stronger acquisition skills. One hour to an hour and a half per day would be ideal. This exposure would not necessarily have to be within one block of time but divided up so that the periods would be in concert with the student's attention span. However, intensive exposure, exercises, repitions, a variety of activities, and above all, communication are all much more likely to be accommodated if afforded a considerable framework of time. Such a realistic and substantial period of time would be eight to ten hours per week. Without this allotment of time, the end result for a six to eight month period would not be significant to produce speakers who could function in the language. Time is the key to providing the immersion that can produce results.

An exciting model agent is yet another essential ingredient for success. The teacher is the linguistic catalyst that can insight strong motivation, positive attitudes and exhiliration about the language and culture to be studied. A personable, enthusiastic and knowledgeable individual who is prepared to dazzle and interest students while addressing the daily events and issues of one's life,

suggests the kind of individual who attracts one's attention in any social situation. A language teacher must be a scintillating, informed, understanding, sensitive and humorous being, equiped to provoke conversation in a seemingly spontaneous fashion. Also, as the go-between for the student's world and his non-native world, this agent is important in fostering those positive attitudes required for successful second/foreign language motivation and cultural understanding. This factor is particularly significant when one considers the situation of immigrant children vis-a-vis their new language or maybe even their own native tongue and its role in the American scene. As Fatini states:

> Language is the child's passport for entry in a social group, or a cultural community. Two languages (vernacular and a second language) permit the child to enter into and acquire the world views of two communities . . . Unfavorable attitudes in either social group in which the child participates may produce conflict or force him to choose one type of verbal behavior to the exclusion of the other.[2]

Consequently, care in striving for attitudinal goals that will promote predisposition towards participating in the other culture is undoubtedly one of the major responsibilities of the model-agent.

The third basic factor for consideration revolves around instilling in the child or student especially the American, an appreciation for language. That is, the phenomenon of being bilingual, no matter to what extent

or degree, is an experience alien to most American students. Non-native speakers of English living in the United States usually realize soon enough that the world does not belong to one or the same code, language or linguistic system. For example, most Portuguese immigrant children are quickly motivated to learn English since they realize the need and natural use of two systems. A second language experience can instill in students a sensitivity for the natural use of two languages thereby affording them the opportunity to know what it is like to be obligated to speak in a tongue that is not native to one's experience. If engineered in an informal and non-threatening environment, this situation can lead the learner toward a sincere appreciation of what language is all about. With these basic considerations the language teacher can set forth theories, methodologies, and materials upon which language acquisition can flourish and expand.

In terms of presenting a language teaching philosophy from a socio-linguistic stance, it is appropriate here to offer several personal, though not necessarily original, endorsements. With regard to theorizing on second or foreign language teaching, it is helpful to perceive language as the best means for communication, revealing and expressing the "I", the ego or the self. Only through our interpersonal, and social relationships--our contact with the world--can we arrive at a sense of who we are.

That is, our contact with the world helps us to recognize our individuality. Without seeming to plagiarize a famous dictum, one could state, "I speak, therefore I am." It is through speech that I am known by others and thus become part of the world where I begin to know myself even more so. In other words, communication can be viewed as the road to self-knowledge in which one's uniqueness surfaces in the face of differences stemming from contact with other people.

This stress upon the role of the self in language learning has considerable implications if, for example, one looks at the plight of autistic children and their lack of communication skills as discussed by Gerhard Bosch in his Infantile Autism, New York, 1970. Here Bosch notes that autistic children cannot communicate for physical reasons and moreover are known to have no sense or concept of ego or self. In reading about the children we see the underlying need to communicate and thus the resulting self-knowledge we can attain through speech. In a recent study on various approaches to language education, the issue of the self is discussed in light of language usage.[3] Here, the self is presented as a combination of the "I" (the subjective aspect of being) and the "me" (the objective aspect). For our purposes, this presentation is pertinent for we can see the multidimensional aspects of communication. While speaking, communicating, discussing, interpreting, grooving,

sympathyzing, negating, agreeing and disagreeing in reference to the world, the "I" is always reacting to the answers and actions of others or at least anticipating them. On the other hand, the "me" is a result of the world acting upon the ego--"He speaks of me. She knows me. They always help me. She gives me a present." The combination of these two (I/me) form the self which is for the most part involved in the process of communication. To learn a language without the process of communication is in reality a mere academic exercise in which one is learning something about a language, but not necessarily learning it for usage.

For the second or foreign language classroom, it is thus absolutely mandatory to create an ambience of communication and socialization. In the initial stages of language learning, even a gesture, social amenity or simple dialog is essential in contributing to the illusion of having a real conversation. This illusion instills in the child or adult the motivation to carry on an authentic conversation, no matter how minimal it may initially be. The participation of self in this experience can be the most thrilling feature of language learning--the use of foreign words to express oneself. However, previous to the actual process of communication, stands the need to communicate which in a second or foreign language classroom is predicated upon the single medium language law and the interest in becoming involved

in the communication and socialization process. For this reason, total immersion or sole usage of the "new" language is one of the important means in helping the teacher create a new linguistic and cultural experience for the students. In speaking and communicating daily issues about himself and the others around him, the student may reveal more of himself or may take on a role. In any event, he or she is taking active and verbal participation in the "new" language experience.

Only through conversation and contact can the world of the "I", the ego, the self, become part of the world of others and consequently communicate. Alone we do not communicate. Consequently, language educators exercise an act of total injustice when they do not require the active usage of the "new" language in their classroom. When they do, the topics of conversation should contain functionally-based grammar and lexicon relevant to the students' personalities and interests so that the "I" or self will be stimulated to surface in the classroom. This observation naturally applies to both teacher and students. As in life, we all create or encounter situations where we play several roles, reveal ourselves, adopt attitudes, advocate issues, laugh, get angry, disagree, etc. These situations can also occur in the classroom if they are allowed and encouraged or even planned.

The emphasis here lies in the direct link between language usage and one's behavior--we speak, therefore we are. Acutally, our manner of speaking, our needs and means of transmitting ideas are reflections of our individuality and these are underscored via communication. The added excitement in communicating via the "new" language stems from the individuals's realization that the self can be expressed and seen through another medium.

Linguistic science has demonstrated that a language, any language is merely an arbitrary instrument used to regulate the activity and attention of a group of individuals. In other words, language bridges people. Language or any mode of expression (gestures, looks, actions, etc.) brings the individual to the phenomenon of human contact. This factor should not be dismissed in a second or foreign language classroom for all forms of communication should be emphasized since the ultimate goal is to communicate. A meaningful example focusing upon the concept and appreciation of communication can be gleaned from the case of a child's babblings in the early stages prior to actual speech. Here it is not primarily the babbling that characterizes communication, but rather the child's contact with human beings--eye contact, gestures, imitated habits, etc. At this time, the human contact is viewed and interpreted in a very positive manner. During this phase of life, we seldom

negate the existence of true communication in the looks, grimaces and actions of the child. On the contrary, we lend great value to this phenomenon of contact. It is seen as positive, showing us that the child understands and relates. Futhermore, it is viewed as a pleasure. In this case, we encourage and emphasize the process of communication no matter what form it takes because we want to communicate with that "bundle of joy." Unfortunately, there is a tendency to forget about the excitement of communication in a second or foreign language classroom. Frequently, a teacher may be so preoccupied with the lesson or the form of language that he forgets about the magic and pleasure in communicating. Thus the realization that communication comes in all forms (verbal and body language) and mirrors one's behavior, can for the language teacher, serve as a key for provoking language usage in the classroom. Since language can connote and convey intimate emotions such as approval, negation, superiority, happiness, sadness, etc., these emotions so closely linked to the self should be aired in the classroom. Language is an area where these emotions often find their escape valve, whether they be expressed in a native or non-native tongue.

All this discussion about language leads one to reiterate the fact that language learning is a process that is highly social and cultural as it is academic. In this

vein, perhaps one can appreciate the contribution and relevancy of the bilingual-bicultural combination with regard to foreign and second language acquisition. Here bilingual education's insistance upon the close relationship between cultural behavior and language places the learning of a language in a more realistic framework than the one used by foreign language educators of the past. The stress upon culture as a basic art of the language curriculum simply allows for a much more interesting format in which to learn a language. Culture and cultural content as integral parts of both the class's daily life and the lesson itself afford the teacher and students an arena for conversation that is real, informational and exciting. Is it not more fascinating to use simple sentences to describe the marvels of Rio de Janeiro or the stratified society of pre-revolutionary Portugal than to exercise with some meaningless pattern drill? On the other hand, pattern drills can be made meaningful if they are prepared with cultural comments or provocative information. Even more interesting are those pattern drills which refer to the students' habits, activities, and characteristics, that is, the culture of the actual members of the language class. Naturally, when speaking of culture, we are not referring to folksy activities such as a group of women dancing with flower pots on their heads. Rather, culture, as scientifically defined, is that man-made phenomenon composed of a multitude of

items common to one group. The ethos or culture of a group is a composite of such elements as (a) behavior, gestures, (speaking with one's hands) (b) ethics, religion, (c) concepts of space and time, schedules, physical contacts, abracos, (d) spirit or the sense of the aesthetic, (e) attitudes toward certain myths, such as the role of women, and (f) the use of language. These are the very cultural items that can become the basis for a substantial number of interesting cognitive objectives for the second or foreign language curriculum. But, these same items have a dual pedagogical purpose. On the one hand, they are cognitive goals that enhance the language acquisition process if well coordinated into structural and lexical exercises, but on the other, these also have affective potentialities for they can provide the impetus for wanting to learn more about the language and the respective people and their civilization. These cultural items, if regarded as integral components in the motivation process, can move students because essentially people want to know about each other. Students want to know if other students do and think as they do. Anecdotes, stories, jokes, gossip--all those seemingly frivolous items that are a part of our daily lives are really cultural elements defining us in several ways. Why should these items be excluded from the classroom if they can both stimulate and inform us about other peoples

and ourselves? Here, we are actually stating that the reasons for learning a language should be closely linked with: (a) getting to know about others; (b) learning from other people's customs; (c) becoming part of another linguistic community; (d) enjoying conversation in another tongue; (e) revealing oneself in another language; (f) understanding another way of life; (g) imitating another life style, i.e. behaving in part as Portuguese, Brazilians or Azoreans or (h) simply wanting to get to know other people, even one's classmates, via another language.

Changing one's attitudes, and allowing oneself to be predisposed to looking at life in another way, are important long-range affective goals for language learners. To enter willingly into the world of the second language, for instance, into the Luso-Brazilian or Luso-American world of the teacher, is to become involved in the process of getting to know people through the new language. This process should not only refer to the target language and civilization but also to the classroom community where students and teacher participate culturally, revealing themselves through speech, gestures and looks. Of course for this process to take place, the student must feel comfortable in acclimatizing himself to the cultural world of the classroom. In a second or foreign language class, a child or adult should not feel threatened, ridiculed or inferior. Always providing support, and inspiring confidence, the teacher can achieve success by

not forgetting the role of human contact--one must approve, praise, agree, laugh, joke, and smile. Bringing the social and pleasant amenities of daily life into the classroom encourages the learning and socialization process tenfold.

Armed with this theoretical perspective on language acquisition and the role of culture and socialization, it is time to suggest a few specific techniques that will facilitate the socialization process and simultaneously devleop language. Speaking only in the new language from the first day of class, the teacher can communicate a number of interesting topics by exploiting the language via cognates and using three or four simple structures repeatedly. Simple questions, such as: Quem e? O que e? Onde esta? coupled with simple syntactical cominations as (1) subject-verb: ela canta, ele grita, (2) Subject-negative-verb: ele nunca chora; (3) subject verb-object: ela rouba dinheiro; (4) subject-verb-modifier: A Maria é aplicada. These structures combined with a basic developmental vocabulary and one regular conjugation of verbs (AR) plus a few irregular verbs (ser, ter, estar, saber, querer) provide the teacher and students with those initial tools to help them communicate amongst themselves. These items can be taught quickly through games, poems, songs, simple dialogs and then exploited for more interesting conversation about the class members themselves. However, this personal type of conversation can itself be

used for initially teaching these grammatical items. The rule of thumb here revolves around the concept that language, from the point of view of the student, should be used to get at information. Language is the vehicle used to learn about (1) other people, (2) one's classmates, (3) families, (4) characteristics, (5) the teacher's life, (6) daily life in the target country (7) as well as scientific and mathematical concepts, if need be.

Training the student to use a few structures and simple vocabulary with reference to cultural items prepares him to experience the sense of communication in the second language. The excitement in learning new facts about other people, possibly your own classmates, via another language can be most rewarding. The teacher can stimulate a meaningful experience for students if, while always supportive, he or she stresses the pleasure of speaking. The deliciousness of certain expressions (Bestial! Legal! É um fala-barato!) or slang--(Gramo isto. I dit it! É isso aí. Right on!). Yet, to accomplish this, the teacher must feel comfortable in the language and must be sensitive to the personalities of people and children. He or she should personalize and dramatize the topic at hand. For success, the class atmosphere must be dynamic. Role playing and the unfolding of personalities on the part of the teacher and students are all elements in the socialization and communication processes mentioned above.

Role-playing is particularly efficacious because it corresponds to the different roles or persona that we project throughout our daily existence. Children as well as adults identify with and recognize the role-playing games that we all entertain and require to relate to others on the various and demanding socio-economic levels of today's society. These roles, if allowed to be played out in the language classroom, can offer a myriad of culture and linguistic experiences that will meet the long-range goals of language learners. In Portuguese, for example, the range of adjectives and nouns used with the verb ser to describe people, "characters", and personalities are innumerable. These words transmit personal and objective meanings while permitting the teacher to introduce and practice a series of grammatical items that include gender, number, agreement, conjugation, affirmative, negative, question/statement and exclamation. The role-playing technique can begin during the first weeks of class when students are identifying themselves via name, family (Tenho 5 na minha família) and interests (Gosto do meu irmão mais velho. Ele joga futebol). Here, is the time to discover who are the class athletes, the clowns, the talkers, the workers, the serious ones, etc. By attaching nouns and adjectives to live personalities, one is relating and transmitting meaning via the new language very early in the game. Words such as atleta, palhaço,

fala-barato, aplicado, muito sério, etc., convey more than their intrinsic meaning if they are alligned with something real as a live-talking personality. Just as words are the means to communicate, so personalities are often the stimuli for communication. We are influenced regularly by personalities. People, at one time or another motivate each other in some way. Greetings, smiles, comments, questions, admonitions, and praise affect us. It thus follows that such daily communication across personalities in a language classroom is paramount. To reach each student everyday with a greeting and a short series of questions can spark minimal or much conversation. If the student is trained to react and select from a corpus of possible answers, then the conversation can go from a simple: Como vai? / Assim, assim, to O que é que há? / Nada de especial. Ando meio cansado porque tenho muito trabalho. To devote at least 15 minutes each day for the purpose of greeting students, saying something to them, communicating one's sincere concern about their well-being, calling attention to them as beings in this world and asking them to take part in the social community of the classroom are all forms of langauge and culture in action.

At this point, it is perhaps useful to draw upon an analogy that will illustrate an important maxim in the technique of language teaching. While all of the above is germane to successful language acquisition, nothing

will work unless the teacher or model agent feeds and equips the students with the necessary linguistic tools. For instance, no student will magically respond to a verbal stimulus without understanding the stimulus and having a pool of linguistic items from which to choose in order to respond. A simple muito bem, obrigado to a stimulus such as Como vai? does not surface unless it is learned. Behaviorally speaking, the teacher has to prepare students for the supposed spontaneous communication that will take place in the classroom. The analogy that best serves as an explanation derives from those Connect-the-Dots coloring books published for children.[4] In these attractive books, the author assumes that the child has learned the sequence of numbers so that he can properly connect the dots. Unless the child knows the number sequence, he cannot connect the dots and arrive at the final picture. In a similar fashion, unless a student has been trained to learn the linguistic items and to a certain extent their syntactical sequence, he cannot arrive at the final goal--conversation. Just as the dots and their numbers serve as vehicles for arriving at the picture, so is language in its simplest or most complex form, the vehicle used to arrive at communication. This axiom, being the basis for technical success, becomes an invaluable tool within the sociolinguistic framework of the classroom. Together, this technique coupled with a

natural approach to language and culture pave the way for strong language acquisition and true communication.

In conclusion, working from the theoretical to the very applied, a concise offering of specific practices and comments seems appropriate and considerate given the extent of this diatribe.

1. The sole usage of the "new" language, except for an occasional one or two word translation as a time-saver.

2. The model-agent's active usage of idiom, gestures, explicit body language and other visual-aids.

3. Considerable repetition that is recognized by students as sometimes tiring but necessary.

4. The model-agent's ability to articulate simple yet provocative monologues that will develop comprehension skills for the students, i.e. telling a funny anecdote or incident.

5. Preparation of a lesson with considerable variety--at least six different activities, each at approximately ten minutes in length.

    a. The fortitude to chuck all prepared activities if a given one is proceeding with unusual success.

    b. To note the successful qualities of a particularly good activity and how it reflects the class's interests and personality with the intention of further exploiting such strategies.

6. Little use of the textbook by the teacher.

    a. Lesson plans are prepared on cards to give the semblance of a more informal rapport between teacher and students.

    b. A minimal amount of open-book exercises.

7. For the teacher very little of the conventional sitting-behind-the-desk position.

a. Getting close to students. Sitting next to them.

b. Walking constantly around the classroom to provide movement, rhythm and the unexpected.

c. To create an unacademic, non-schoolish atmosphere.

8. To be always interested, or seemingly so, in everything that the students say or do.

9. To compile a list of the linguistic strengths and weaknesses of the students (pronunciation, syntax, lexicon.)

   a. If possible, keep a file card for each student on the above.

10. Relate all that is possible to the group.

    a. Get to know students well.

    b. Given the class's interests ask questions that will provoke reactions.

    c. In this manner, the class itself can direct discussions and establish its own tempo.

11. Fabricate situations. Tell interesting anecdotes about oneself and one's friends. Exaggerate a little. Fascinate!

12. No complex explanation of grammar. Use a generative-transformational approach in which many examples and their consistent linguistic symbols illustrate the point:

Subjunctive

ex:	Eu falo.	Ele quer que eu fale.
	Eu canto.	" " " " cante.
	Eu grito.	" " " " grite.

13. Use pattern dirlls (repetition, substitutions, question/answer transformations) with personal items referring to the teacher and students that will equip students with the necessary tools for articulation.

14. Socialize within the classroom, making the students feel confident within their new language framework and interested in themselves and the topics at hand.

15. Above all, to remember that the objectives for the language learners themselves should not be the study of the foreign language per se, but rather the use of the foreign language to get at information or to learn about something of interest such as people.

NOTES

[1]Alvino E. Fantini, Language Acquisition of a Bilingual Child: A Sociolinguistic Perspective (Brattleboro, Vermont, 1976), p. 29

[2]Language Acquisition of a Bilingual Child, p. 247

[3]Beth A. Hennessey, Dimensions of Bilingualism (Honors Thesis, Brown University, March, 1977), pp. 14-15.

[4]This analogy originated with Professor Patricia O'Connor who team-taught a second language methodology course with me at the Bilingual Institute, Brown Unversity.

TEACHING READING IN THE PORTUGUESE CLASSROOM

by

Luis de Miranda Correia

The title "Teaching Reading in the Portuguese Classroom" is probably not the most appropriate if we consider the topic that was focused in this workshop. "Teaching Reading Readiness in the Portuguese Classroom" would be more appropriate due to the subject matter discussed. The changes were made because: (1) the needs stated by some teachers immediately before the workshop dealt with the lack of preparation of children to cope with reading tasks, and (2) the lack of kindergarten classes in the Portuguese Educational System and, consequently, the lack of opportunity to acquire basic skills early in life which is reinforced by the poor environment from which the children come. Therefore, this workshop was geared to the presentation of various techniques that would help the teacher in the preparation of pedagogical materials intended to develop reading readiness skills of children that have not properly acquired basic skills early in life. Techniques to increase their ability in the visual, auditory, speech and motor-coordination areas were discussed as well as ways of developing series of exercises to deal with such areas.

At the end of the workshop a list of commercial materials in Portuguese as well as a list of materials developed by the various Portuguese Title VII projects were given to the participants.

INTEGRATING CAREER AWARENESS INTO
THE PORTUGUESE CURRICULUM
by
João Botelho

SUMÁRIO:

A conferência sobre carreiras começou com uma breve análise histórica do ensino de profissões nas escolas públicas, desde o principio do século, até aos nossos dias.

Notou-se que não estamos a desempenhar eficientemente a nossa missão de "vender" os programas de profissões aos superintendentes e aos comités escolares. Afirmou-se que um programa de carreiras deverá funcionar em todos os níveis e em todas as classes; que os oritentadores pedagógicos deverão fazer penetrar nos programas exitentes o programa de carreiras, e que todos os 15 conglomerados deverão ser incluidos nas disciplinas existentes. Das razões apresentadas para essa ineficiência ressaltam as seguintes:

a. Falta de liderança e do apoio local.
b. Falta de incentivos monetários ou de subsídios.
c. Falta de planos para inciar o programa.

Indicaram-se possíveis soluções, e entre as quais mencionaram-se:

a. Começar com a reciclagem, de professores e de orientadores pedagógicos.
b. Mudar os programs de estudo.

c. Iniciar programas de carreiras ao nível elementar, médio e liceal.

Apontou-se que daí poderiam advir, entre outros, os seguintes benefícios:

a. A expansão dos horizontes da criança bilingue.
b. A motivação das crianças para prosseguirem nos sues estudos.
c. Maior facilidade em mudanças de programas ou emprego de novos métodos de ensino.

Focaram-se diversos modelos de ensino de carreiras, nomeadamente:

A par dos profissões	K-6
Exploração de profissões	7-9
Preparação para uma profissão	10-16

Foi feito um exercício sobre "preferências" e sua análise.

Demonstrou-se muito superficialmente o material existente em Português para o ensino de profissões.

Foi distribuída uma folha com extensa bibliografia sobre profissões.

THE PORTUGUESE-DOMINANT STUDENT AND COLLEGE ADMISSIONS: A CASE FOR THE PORTUGUESE AS A NATIONAL MINORITY IN HIGHER EDUCATION

by
Gilbert Cavaco

I have chosen to make a case for the Portuguese as a national minority in higher education because I am a first generation American of Portuguese descent, a product of K through 12 and the American university system and, I have taught Portuguese on both the secondary and university levels for the past 16 years. I know this ethnic group better than any other because I am part of it and I know the special problems of the Portuguese in our educational system because I have experienced them. As one of the very few lucky members of the Portuguese-American community who has made it into the professions, I am well aware of the relationship between higher education and career goals.

Although I have chosen to talk about the problems of the Portuguese-dominant student, the information contained herein could be applied to any ethnic group where there are children who are not English dominant. Likewise, the general policies of evaluation described in this paper are not peculiar to any specific institution nor even restricted to this part of the country. Similar methods are used by many institutions in many communities throughout the United States.

By way of definition, I am using the term "Portuguese-dominant" to identify students who speak Portuguese as

their native language or who, because of strong cultural ties to the "old country," still live in an environment which is dominantly Portuguese and who must speak this language at home at least half of the time. Within this definition we could identify immigrant children or children born in this country of immigrant parents. More specifically, the "recém-chegados" (newly-arrived) and first generation Americans of Portuguese descent.

Let us begin with the "recém-chegados." Upon arrival in this country the student must register for school unless he is already 16 years of age and his parents decide that he must work in order to help alleviate the heavy financial burden incurred in immigrating to this country. This group could be divided into those whose parents have no appreciation of education and those whose parents do have an appreciation of education but need the financial help of their children. Many children from this latter group will be encouraged to study in the evening schools but, before they can participate in any academic program leading to a diploma, they must first learn English. Chances are slim that they will ever get into college and become professional people. Those who are allowed to study are still liable to contribute to the family income, or are required to return home after school to take care of younger brothers and sisters while both parents are working. Because of the family responsibilities of this child, it is doubtful he or she will go

beyond a high school education. It is also possible that this child will become the "sacrificial lamb" who gives up his own chances for a college education in order to financially support the educational aspirations of his younger brothers and sisters. On the other hand, they may never get into college either.

Focusing on the children who are allowed to enter school, or because of age are required to go to school, we must examine their experiences in a school system which, for the most part, is not attuned to their needs. Where do we place them? Presupposing they have had some training in their own country, how do we evaluate their progress? We cannot! We place them in a class where we think they belong. That could be a class of students of their own age, and if that does not work, we might try a lower grade with much younger children, and if that does not work, they might even make it into a class for retarded children. If they manage to make it through high school, and many drop out before then, their contacts with the American school system have been so horrifying that these experiences cannot but instill a negative attitude toward education in many of these children. There are, of course, exceptions. These children are the parents of first generation Americans, my parents, my generation. This is a picture of how it was before the bilingual bicultural enlightenment in this country.

Things have changed but many of us still bear the scars and could tell our own horror stories.

In a bilingual/bicultural program children can be placed with much accuracy in classes which are geared to their previous educational experience because most of the staff working in these programs are acquainted with both the school system from which these children have come and the school system in which they must now compete. These children can continue the educational process in their native language and be mainstreamed into the regular school system usually after three years. The language barrier has been overcome and acculturation has been accelerated. But, these children still live in an environment in which cultural, social and economic influences prevail.

The children are encouraged to think about going to college and their parents start to dream the impossible dream. They dream of their children becoming teachers, doctors, dentists or lawyers. Some of them make it, but others are rejected at the only colleges or universities which have programs designed to train them for their career goal. They apply to other colleges and perhaps settle for other careers, or they become so discouraged that they may never apply again. They have worked hard to finish high school and some have even made the honor role, but they have been subjected to IQ tests which do not measure their intelligence and scholastic apptitude

tests which do not measure their apptitude. They are not native speakers of English nor are they completely acculturated and these tests are designed for middle class native speakers of English who are culturally American. Many students are not made aware of the fact that they can substitute the TOEFL (Test of English as a Foreign Language) exam and are therefore judged, and many times rejected, on the basis of their SAT scores. These students are also ranked in their high school graduating class on the same basis as their classmates, many of whom are the children of professional people and come from homes supercharged with an academic and cultural environment. And what about extracurricular activities? These children, in many cases, do not have the leisure time to pursue extracurricular activities in or out of school for the reasons I have already mentioned. Rank in the graduating class and extracurricular activities are considered during the evaluation of an application for admission to college.

Some guidance counselors will not take a chance on a bilingual student and place him in a college preparatory program. Or, if he is placed in a college-oriented program, he gets trapped in the lower level classes. The student may be getting high grades in these classes but is not being challenged by more difficult work which he could probably handle. College admissions officials view this as a lack of motivation and/or poor scholastic ability

on the part of the student. The student may be aware of this fact but does not complain because he has been taught not to challenge authority. I am sure personality factors also enter into many of the problems of these children. Not all people like "greenhorns" and/or may not be sold on bilingual education. Students sense this antagonism and may not wish to incur the rath of teachers and guidance personnel they may have to depend on for letters of recommendation, so they keep a low profile. Character is also considered in the evaluations of college admissions officers. To recapitulate, scholastic ability, motivation, character, extracurricular activities, letters of recommendation and the results of standardized testing are used to evaluate a student applying for admission. The Portuguese-dominant student does not have a chance. Add to this the ever-increasing tuition costs and nothing, short of a miracle, is going to get him into the college of his choice.

From a different perspective, that of the college admissions personnel, we have a whole series of additional problems. Committees on admissions set the standards for admission to their institutions and instruct admissions personnel to comply with these standards. These committees are usually composed of the Director of Admissions, the Dean of the College, the Director of Financial Aid, the Registrar, the advisors of any programs for

minority students on campus, and representatives of the alumni, faculty and student body. The makeup of these committees may vary from institution to institution. For the most part, the members of these committees are not aware of the special problems of the non-English-dominant applicant. In evaluating a student's application for admission they are presented with the information from high school transcripts, letters of recommendation, test results, etc. Officials from the admissions office will also introduce information, based on their experience, pertaining to the potential they feel the student has to complete the prescribed requirements of the program of concentration the student plans to follow. Information drawn from the student during his interview is also presented, including his financial needs. He may have to work 20 or 30 hours a week in order to meet tuition expenses and he may also have to commute. His determination to succeed cannot be fully appreciated by examining documents or even in interviews. This student has earned a high school diploma, sometimes despite very adverse conditions. Some have even made the honor roll. He comes knocking at the doors of academia willing to accept the academic challenge but he needs financial aid. This may work against him. He is not eligible for funds reserved for minority students and even if he is willing to accept the financial burden, he may be rejected because of the

combination of having to work, commute and study. It may be judged more than he could handle. If admitted, many of these students may not make it. But, many English-dominant students who have been accepted may not make it either. Should they not be given a chance to try? Is not failure a part of the educational experience?

College officials extol the high calibre of students they attract to their institutions and they usually refer to the SAT scores as the basis for their pride. They are not apt to accept students with low tests scores because they feel it would compromise their standards.

Department chairmen also set standards for students entering their departments. Sometimes these standards are higher than those established for entrance to the college itself. A student might get accepted to the college but not to the department. Now what? He must settle for another concentration or apply elsewhere. Where does he apply? He cannot leave his community in search of a program that will accept him. He already has a heavy financial burden to carry. Room and board costs would break his back. As a minority in higher education, he would be eligible for financial aid anywhere in the country, and because of his special category, he would be given special consideration.

Admissions officials and department chairmen are aware that some high schools have stronger academic programs than others. If you happen to be from a high school

with a weak program, that will work against you too. Such procedures do not allow for individual differences. Many colleges and universities, because of these procedures, do not reflect the diversity of the populations living in the community where they are located and which they have an obligation to serve. They are skimming off the top. State institutions generally reflect the diversity of the community and many programs have been developed, under the aegis of language departments in many cases, which do cater to non-English-dominant students. Private institutions, however, are somewhat lax in this respect.

Yale University President, Dr. Kingman Brewster, Jr., as part of a speech during the inauguration ceremonies of Dr. Howard R. Swearer, Brown University's new president, said that, " . . . college admissions policies which give preferential treatment to minority students are a necessity . . . Such policies are an effective means of achieving a diverse student body . . . Colleges should be as free to choose students as they are in selecting faculty members . . . Why should not diversity be 'programed' even though it would involve resort to that most hateful of buzz words, 'quota?'" Dr. Donald E. Walker, President of Southeastern Massachusetts University, in his recent speech welcoming Dr. Mota Amaral, President of the Regional Government of the Azores, to his institution mentioned that

60% of his student body was of Portuguese ancestry. This may seem extreme, but it represents an equitable representation of the makeup of the community it serves. SMU is located between Fall River and New Bedford and 60%, if not more, of their populations are comprised of Portuguese immigrants or the descendants of Portuguese immigrants.

Brigham Young University recently initiated a special program to educate American Indians. They are not subject to the normal entrance requirements of other students but they are provided tutorial services which help them to do the same work as other students. A midwestern college, I cannot recall the name off hand, is concerned that it is not getting enough black students into its Medical School. The concern of both institutions reflects the advantages of minority status. If the Portuguese were declared a minority for purposes of higher education- they could participate in federal programs and be eligible for federal funds. This would give them some leverage in getting into and through college. The two minority groups I have just mentioned have special problems, but so do the Portuguese. Until the Portuguese can get their heads together and realize that minority status does not mean inferiority status and that the label "minority group" could very well insure them of equal opportunity in higher education, they will never breech the walls of academia and get the necessary training to enter those professions which have, for the most part, been closed to them.

If you think that the Portuguese are not a minority in higher education, let me give you the grim details. "Let your fingers do the walking through the yellow pages" of your telephone directory. I examined the list of physicians, dentists and lawyers (not including judges who are not listed) to see how many had Portuguese surnames. In the Fall River directory, of approximately 100 physicians listed, 10 are Portuguese, of approximately 60 dentists, 6 are Portuguese and of approximately 75 lawyers, 6 are Portuguese. Of 250 physicians listed in the New Bedford telephone directory, 12 are Portuguese, of 111 dentists, 12 are Portuguese and of 250 lawyers, 18 are Portuguese. New Bedford is generally known as "The Portuguese capital of the United States." The Providence telephone directory which includes almost the entire State of Rhode Island, lists over 2,000 physicians. I found 20 with Portuguese names. Of approximately 500 dentists, I found 7 with Portuguese names and of some 1,200 lawyers, 12 had Portuguese names. I must point out that some Portuguese and Spanish names are similar and I may have included a professional of Spanish culture or origin. Likewise, because of the proximity of these communities some of these professionals are listed in all three directories. This means that the number of physicians, dentists and lawyers is even less that the numbers I have quoted. The majority of these professionals with Portuguese surnames

are 2nd or 3rd generation Americans of Portuguese descent, so the number of Portuguese-dominant members is reduced even more. If you consider that the population of Fall River and New Bedford are approximately 60% Portuguese-surnamed and that the population of the State of Rhode Island is anywhere from 14% to 25% Portuguese-surnamed, where does that leave the Portuguese? Without undergraduate and graduate training you cannot enter these professions. Most of us have made it into the teaching profession, but how many college and university professors and administrators of Portuguese descent do you know? Are we not, in fact, a minority in higher education? I have not examined the telephone directories of all the Portuguese communities in the country but if we are a minority in those communities which have the largest concentrations of Portuguese-surnamed citizens, how much more so are we a minority in the Nation?

It has been argued that the Portuguese would not be able to qualify as a national minority because most of us are located in southern New England and California. There are Portuguese all over this country and other large Portuguese communities exist in New York, New Jersey, Pennsylvania and Hawaii. Where are the largest concentrations of Asian or Pacific Islanders, American Indians and Alaskan natives? They are not disqualified as a national minority.

Unfortunately, because the census has never carried a separate "Portuguese" ethnic identification, nobody really knows how many of us there are or where we are located. I am happy to report that the Bureau of the Census will include the category "Portuguese" in its 1980 census and that Senator Claiborne Pell has suggested to the Bureau that people in this category be able to report their origin as: Mainland Portugal, Azores, Madeira, Macao, or any of the former Portuguese territories. He is hopeful that they will adopt his suggestion. So am I. It will pacify many of the divergent groups of Portuguese origin, culture or heritage and, hopefully, encourage them to identify with the "Portuguese" category. Some of the political figures who have indicated their support of the identification of the Portuguese in the 1980 census are: Senators Edward W. Brooke and Edward M. Kennedy, and Representatives Margaret M. Heckler and Gerry E. Studdes of Massachusetts, and from Rhode Island, Senators Claiborne Pell and John H. Chafee. They have been very generous in responding to my inquiries concerning this matter and have also been very cooperative in providing me with the names of key individuals in various federal agencies who have given me information on the criteria for determining "minority group" as defined by Federal Government.

The Portuguese are not considered to be a national minority. They are not included in the "Hispanic"

category as defined for recordkeeping purposes. The correspondence I have received also indicates that there is some misunderstanding in some agencies as to our origin and culture. Many of the correspondents believed that the Portuguese were included in the "Hispanic" classification because they thought we were of Spanish origin or culture. As a result of my inquiries, I believe this misconception has now been corrected.

Under the provisions of Public Law 92-318, Title VII-The Emercency School Aid Act, the Portuguese are clearly identified as a "minority group." Section 720, paragraph (9) reads, " . . . The term "minority group" refers to (i) persons who are Negro, American Indian, Spanish-surnamed American, Portuguese, Oriental, Alaskan natives, and Hawaiian natives and (ii) (except for the purpose of Section 705) /which deals with the amount of money to be allocated to each State and the determination of the number of minority group children aged 5-17 in that State/, as determined by the Assistant Secretary, persons who are from environments in which a dominant language is other than English and who, as a result of language barriers and cultural differences, do not have an equal educational opportunity, and (B) the term "Spanish-surnamed American" includes persons of Mexican, Puerto Rican, Cuban, or Spanish Origin or ancestry." All of the ethnic racial and linguistic groups mentioned except the Portuguese are also considered minorities on the college and

university levels. Why are the Portuguese excluded? Do the educational disadvantages of the other groups continue on into higher education while those of the Portuguese end with grade 12?

The "Hispanic" classification for purposes of record-keeping in the Federal Government is defined as, "all persons of Mexican, Puerto Rican, Cuban, Central or South American (omitted in the previous definition in Title VII), or other Spanish culture or origin, regardless of race," (also omitted). The term "Hispanic" comes from the word "Hispania" which was a Roman province which comprised the entire Iberian Peninsula. The Portuguese and Iberians are, therefore, Hispanics, although this latter term has lost its original meaning and is now used to identify only people, and many of them speak other languages and have other traditions, of Spanish culture or origin. Because of geographical and historical factors, the Spanish and the Portuguese have similar languages and cultures. Is it not logical to assume that they have similar problems? Why should a consideration of their needs and the needs of other peoples of Portuguese origin or culture be discarded because of political boundaries? All Hispanics have political boundaries. I am not trying to say that we should identify as "Hispanic." What I am trying to say is that "Lusos," and by extension people of Portuguese culture or origin, regardless of race,

should be given the same considerations given to "Hispanics" because we have the same problems and the same needs.

During his recent visit to the United States, Prime Minister Mario Soares of Portugal asked President Carter, " . . . to lower the immigration barriers and have the United States accept some of Portugal's refugee population." He suggested that, " . . . the refugees coming to the United States could be assimilated into communities and areas where the Portuguese presence is less established." He is talking about over 700,000 refugees who have fled Mozambique and Angola and who are presently living in resettlement camps on the mainland. Even if Prime Minister Soares' suggestion is not accepted, our communities are still constantly fed by new immigrants every day. The problems and needs of our Portuguese-dominant children are not decreasing, they are increasing proportionately with immigration.

Immigrants are primarily attracted to certain communities because of traditional family ties. Many educated members of the community do migrate to other areas of the country because of professional job opportunities. Higher education helps to accelerate their entrance into the mainstream of American society. If colleges and universities located in the Portuguese community are not sensitive to the educational needs of the Portuguese-dominant student, how can we expect other institutions

outside our communities to be sensitive to these needs? Only if the Portuguese were recognized as a disadvantaged minority group in higher education by the Federal Government would they be granted access to any institution in the country on the same basis as any other disadvantaged ethnic, racial or linguistic group.

In an article published in the Providence Journal on June 4, 1973 written by Miss Gina Macris and entitled, "Minority Designation Sought," and based on the proceedings of the Portuguese-American Congress held at Harvard University, Mr. Joe Freitas, a participant from Lowell stated that, " . . . only the Cape Verdeans, generally dark-skinned, could be classified as a minority, while white-skinned persons of Portuguese extraction should be recognized as part of the majority population." The article continues, " . . . More than one speaker expressed belief that if Portuguese-Americans received recognition from the federal government, it would be as an ethnic rather than a racial group." Mr. Onésimo T. Almeida, a Ph.D. Candidate in Philosophy from Brown University said, " . . . Portuguese-Americans have the same language and heritage whether they come originally from Angola, the Azores, Madeira, the mainland of Portugal, Macao or other areas of similar culture." Let us examine these statements in light of information I have recently received from the Department of Health, Education, and Welfare, Office of Education. Mr. Albert L. Alford, Assistant

Commissioner for Legislation, in his letter to me of May 8, 1977 states, " . . . Finally we have some difficulty with a phrase used in your most recent letters, namely; ' . . . the establishment of minorities in higher education.' Except for the Emergency School Aid Act, which is aimed at elementary and secondary school students, and other legislation dealing specifically with desegregation and/or the elimination of minority group isolation, most of this Agency's programs have been targeted to educationally disadvantaged children or those from low-income families or with financial need without regard for racial or ethnic classifications. We realized that a good number of those eligible for, and participating in these programs are members of one or another racial, ethnic or linguistic group. But this is not generally the primary qualification for such participation." I agree entirely with this statement. I am not trying to make a case for the Portuguese because they are an ethnic, racial or linguistic group. I am trying to make a case for, " . . . educationally disadvantaged children or those from low-income families or with financial need . . ." who happen to belong to an ethnic, racial or linguistic group which identifies itself as of Portuguese culture or origin. The Portuguese do not receive any special consideration as a minority group on the college or university level, unless it is done on a local basis and at the discretion of particular institutions, as do the other

minority groups mentioned in Title VII. An an example, the Martin Luther King Program provides scholarship assistance to any minority student. The Portuguese, because they are not considered a minority, are not allowed to participate in this program. I am using the term "minority group" because that is the term used in Title VII and according to that piece of legislation, certain ethnic, racial or linguistic groups are identified as "minority groups." These same groups, except the Portuguese, are also included in the Higher Education General Information Survey (HEGIS) conducted by the Federal Interagency Committee on Education (FICE). The purpose of this survey is to provide a "Format for Development of an Affirmative Action Plan by Institutions of Higher Education." Each year college and university presidents are required to submit a report on the number of students who fall into the six basic ethnic/racial categories as defined by FICE. These categories are: White (non-Hispanic), Black (non-Hispanic), Hispanic, Asian or Pacific Islander, American Indian and Alaskan Native. The Portuguese fit into three of these categories: White (non-Hispanic), Black (non-Hispanic) and Asian or Pacific Islander. The Portuguese presence has been felt all over the world and many people of different races have strong cultural ties to Portugal. Many of them reside in this country. With the exception of the "White (non-Hispanic)" category, all of these ethnic/racial groups (although

some of the identifying terms differ) were classified as "minority groups" under Title VII and these groups were included in the FICE report. The question is, why were the Portuguese not included in their "Affirmative Action Plan by the Institutions of Higher Education?" These categories are included in the application forms that a student fills out when applying to college and, the student may or may not indicate his ethnic/racial background. I am sure that college admissions personnel are influenced in their decision to accept or reject students because of the "minority" status associated with these ethnic/racial groups. If the purpose of the FICE report is for affirmative action, then the colleges must comply with this federal mandate and admit minority students to their institutions, even though they may not meet all of the requirements for entrance. Not to do so could jeopardize their chances for continued federal funding. The Portuguese were declared a minority group under Title VII as were the other groups I have already referred to. Why have the Portuguese been singled out not to participate in the advantages of that status in higher education? Whatever the intention of the programs of the Office of Education, the fact remains that the Portuguese do not share in these programs because they have not been recognized as a "minority group" in higher education.

What I would like to see is legislation which would continue on the college or university level the concern

of Title VII for " . . . persons who are from environments in which a dominant language is other than English and who, as a result of language barriers and cultural differences, do not have an equal educational opportunity." Such legislation could provide funds to establish summer programs to introduce these students to college-level work during their junior and senior years of high school and support tutorial centers which could provide remedial services as needed while in college. Some institutions already have such programs but many do not. Financial aid for tuition purposes is already available through existing federal programs. This legislation would allow any student with language barriers and cultural differences and/or financial need the opportunity to attend any college or university in the country.

Legislation similar to what I have just described has already been referred to the Committee on Education and Labor. Unfortunately, the bills did not get out of committee. Congressman Claude Pepper of Florida introduced these bills in the 94th Congress and I would like to read excerpts from his latest bill, H.R. 3432, which he introduced in the 95th Congress and which would amend the Elementary and Secondary Education Act of 1965 by introducing a Title X - Special Demonstration Programs in the Biomedical Services for Secondary School Students from Disadvantaged Backgrounds.

FINDINGS AND PURPOSE

"Sec. 1001. It is the purpose of this title to-

"(1) introduce secondary students from a disadvantaged background to the challenges, opportunities, and needs of serving in communities which have a need for professionals trained in the biomedical sciences;

"(2) motivate and educate these students to successfully pursue careers in the biomedical sciences;

"(3) develop academic, cognitive, and communicative skills in these students;

"(4) to rectify disadvantages resulting from foreign language barriers; and

"(5) instill awareness and concern in these students for the health of their families and communities; by offering these students academic programs in mathematics, the sciences, and English, study skill development, experiences in laboratory and health care delivery settings, and frequent exposure to individuals trained, or receiving training, in the biomedical sciences."

Under "DEFINITIONS," the bill continues;

"(4) The term 'student from a disadvantaged background' means an individual who is enrolled in good standing in a secondary school and who comes from a deprived educational or economic background.

"(5) The term 'deprived educational background', with respect to a student, means an educational environment that has not provided those skills, knowledge, exposures, and experiences that would enable the student to undertake successfully a course of study in biomedical science at an institution of higher education.

"(6) The term 'deprived economic background', with respect to a student, means an environment in which the income of the student's family provides only for basic necessities, such as food, housing, clothing, and transportation . . ."

The bill further provides for such a program to begin in the 9th grade and extend for five academic years in cooperation with a secondary school system, or combination of systems, for a group of not less than 100 students from areas where there are a large number of students from a disadvantaged background, and for not less than 100 hours during the academic year.

I would not restrict such legislation to the biomedical sciences but extend it to include any professional area. Perhaps the legislation I propose might be entitled: Special Assistance Programs in Professional Training for Secondary School Students from Disadvantaged Backgrounds. I see no difficulties with students from any ethnic, racial or linguistic group, including the Portuguese, fitting into the definitions just described.

This past week it was announced by Miss Virginia da Mota, Consultant in Bilingual Education for the State of Rhode Island, that there are 15,000 non-English-dominant children in the state. Approximately 8,000 of these, 54%, are Portuguese-speaking. What is going to happen to these students when they complete grade 12? What happens to " . . . persons who are from environments in which a dominant language is other than English and who, as a result of language barriers and cultural differences, do not have an equal educational opportunity, . . ." is no longer only the concern of bilingual/bicultural programs.

THE BILINGUAL CHILD WITH SPECIAL NEEDS:
CULTURAL CONSIDERATIONS IN EVALUATION
by
Maria Luisa Vallejo

AN OUTLINE ON THE PORTUGUESE CULTURE

To be able to understand the culture of the Açores Islands, we have to consider the following characteristics:

1. The islands are located in the Atlantic Ocean 800 miles west of the continent.

2. The government of the Açores is controlled from the mainland.

3. The people who live on the island farm and fish while remaining in the villages without having much contact with larger villages or cities.

4. The history of the islands is full of geological factors such as cataclysms, volcanic eruptions, earthquakes, etc. These factors influenced the lives of the people creating unusual and peculiar personalities.

5. Because of these factors people have developed a deep faith in God.

6. Because of this isolation there is a slower development in almost every aspect of life.

7. This isolation is also reflected in the field of education, more so in special education. The islands have one school in Sao Miguel that provides education of all the nine islands. This does not mean to say that the education is deficient, on the contrary, the school has an excellent faculty and modern equipment. Nevertheless the children who live in the islands farthest from Sao Miguel (Corvo, Flores) do not get the opportunity to attend school. Many times overprotective parents want to keep their child with special needs at home.

8. In the continent this situation is not present mainly because this isolation factor is nonexistent.

The vast majority of the Portuguese speaking immigrants in the northeastern United States come from the

Acores, Cape Verde and Madeira. A short guide on the culture of the Acores is provided since the immigration from these islands is much more significant.

MAN IS CULTURE

Over fifty years ago Frank Boas studied communication as the basis of culture and hence of life itself. His theory now takes on a new meaning when current social problems are clearly the result of the difficulty in understanding the languages and cultures of different peoples.

To be able to solve the complex problems that the United States is facing today, we have to consider basic relations: 1) the man and the environment and 2) man's relationship to himself, the former being even more difficult than the latter. Ian McHarg wrote in The Urban Condition: "The urban and cultural frontiers of today are confrontations that must be discovered and studied." How, then, to face these confrontations? How to deal with them? "Man and his extensions constitute one interrelated system." Man is made of not only one thing. All of his environment is part of his being and his language is the core of his communication. Language is the extention of man.

Presently the ethnic, the urban, and the educational crises are all interrelated. The three of them are part of a much deeper crisis, that of the cultural dimension.

The cultural dimension lies in man himself and the point of departure also lies in him. Men do not exist apart from the world and the environment and the language . . . Thus this is a man-world relationship.

Let us then take this problem to the field of education. How are we going to prepare and to make professionals aware of the cultural dimension and to engage them in this situation? How can we make them perceive this reality consciously and objectively? We can do it through dialogue, through posing education. That is, we will engage them in inquiry and creative transformation. We will depart with the self as it is, bare, simple or complicated to take it to the discovery of his own being and of his environment. Such discovery will, in turn, give us the opportunity to proceed ahead and to make him aware of the reality he lives in: "Knowledge begins with the awareness of knowing little" says Freire and he continues: "All new knowledge is generated from previous knowledge." Why the dialogue? Because dialogue is communication. Why must we begin with the self? Because the human being acts, thinks and speaks for his reality, his own world, his everyday life. This is to say that manifesting and knowing his own reality will be a point of departure to human knowledge. The knowledge that will grow in man himself through the dialogue - communication - that will be in our hands to lead.

THE THEORY OF DIALOGUE AT SCHOOL AGE

Many questions will now come to our minds: How are we then going to apply this theory at the school level? How are we going to apply it to children who are moved from one environment and placed in another which is different? How are we going to destroy the environmental barriers and make the child feel that he is developing physically, emotionally and mentally? How are we going to help a child learn in the new environment? Can in fact our theory of dialogue work for all ages and all types of people? How are we going to help a Special Needs Child and his family to accept and understand the reality of new environment, culture, and language?

WHAT DOES THE CHILD BRING?

When considering a human being we have to account for the person as a complex structure of feelings, knowledge, thoughts, experiences, etc. This human structure grows within himself or herself with all the products of all the different environments which surround the person. The child, thus, internalizes all of these aspects and in turn produces his/her own experiences. This means that the child mechanism functions accordingly with the internalization of whatever he/she is given. If a child comes from a rural area, this child will bring concepts related to the atmosphere where he grew up. If

he/she comes from a more sophisticated area, the child will reflect it in his way of being. An active being is capable of reflecting his own world. All perceptions in the different cultures are different. How can we then from the point of view of education deal with these children who are bringing different cultures?

Once we are aware of the reality that the child brings we will gear our efforts to depart from the child's reality. Any attempt to deviate the learning process from the natural course will imply a negation of the reality that the child brings, which constitute the human being as a cultural structure. For this reason the point of departure is the child itself. Consideration should be given to his/her environment, his/her family, his/her neighborhood, his/her community, etc. As a conscious being (whose consciousness is one of intentionality towards the world and towards reality) the human being acts, thinks and speaks on and about this reality which is the mediation between him/her and the other people who also act, think and speak.

Now having faced the problems of the differences with children's reality we should find the solution to meet this child's reality with an attempt to reach the needs of the child. We need to encourage communication. Nothing will be accomplished without communication; and the basis of communication is dialogue. This means that

a reciprocity in communication needs dialogue and vice-versa. As Freire points out: "Education is communication and dialogue."

THE CHILD WITH SPECIAL NEEDS

Educators in Bilingual Bicultural Education have a fair idea of the problems that a child who comes from another culture, another environment and another language has to face. The problems lie in a variety of causes and needs that are not yet fulfilled. At this point it is not my intention to mention such problems but to direct this study to the problems of the Special Child. What is the real situation of a child with Special Needs in a foreign environment? Serious and complex problems will come to emphasize the problems that any child could find in that particular situation. The problems that a normal child may encounter in a foreign environment can modify, change, and even distort the image that the child reflects. Most of the time the child will be labeld as a "Special Child" without any consistent reason; his problems being the new environment, the new culture and the new language. It has been proven that no matter what the social status is, assimilation is a process that may take several months or years to be completed. It is even more so when two cultures (the native and the new) are completely different or unkown to the child as well as the environment and the languages. This assimilation represents a time

consuming and strenuous effort. The child with Special Needs may in fact turn his minor problems into a severe disability. When lost in his own self and in his environment, his problems will heighten and will become severe, not only for himself but for his family, teachers, and community.

Very few issues are as difficult as to how to proceed without discriminating on the basis of race and culture. The disproportionate number of blacks, Chicanos, Hispanic and Portuguese in special classes are a clue to the problem. This problem is misrepresenting the ability of the minority groups. The need for sensitivity to cultural diversity should be presented in all of the faces during the intervention of the diagnostic process of placement. Up until today Special Education has not responded to the cultural differences and environmental differences when testing a foreign child. Many initial referals to Special Education are made because the teachers mistake cultural behavior with abnormal episodes or because they basically cannot understand the culture factor in the child's behavior.

The following example is from some figures that were collected by the Puerto Rican Family Institute in New York City. Figures showed that about 70% of the children referred for evaluation had some type of learning disability problem; it exactly matches the percentage of Hispanic children referred. 18,000 children were classified as

"poor" in English while 36,000 were classified as "hesitant" (Board of Education figures for 1974). Other students were labelled as "slow," "dull" or simply placed in schools for the mentally retarded.

At this point very few educators can understand the problem of the immigrant child with Special Needs due to a lack of understanding of his language and culture. There are a limited number of professionals capable of evaluating children who come from foreign cultures and have to be placed in Special Schools.

In order to systematically assess the immigrant child, the educator must be aware of certain key factors, one of which is the native culture, environment and language of the child. Perhaps the best way to analyze this is through thorough assessment and testing. For this purpose we will need a native speaker of the language. The objective of this observational data is to obtain an indication of deviance or the lack of it. The child's family is in this case of paramount importance. The social worker or liaison will obtain through observation, questioning and his sensitivity and feelings for the child's culture an understanding of that child in relation to the culture from which he has come.

In this process of assessment we will add all of the information gathered by the social worker or liaison plus the information which the child's teacher can provide (behavior, attitudes, relationship to peers and to his

teachers, manners, etc.). If the teacher does not understand the foreign culture or language whe will have to rely on the informant and work as a team. Records from other schools should be available to build up the child's case. Additional testing is important but should not be completed without the above assessment. By combining all information from the social worker and teacher, we will be able to make a good assessment of the two major aspects of a child's life, his former experiences and his present ones. At this time other testing will be performed, such as psychological, language, etc. Testing is one of the most beneficial or one of the most harmful instruments that can be used to evaluate a foreign child with Special Needs. If it is performed it should be administered in the student's native language, directed to his Special Needs and under the supervision of a native speaker of the language. This is one of the most delicate aspects in the assessment of a foreign child with Special Needs. If properly executed a valid assessment should be attained.

One other aspect of tremendous importance in the life of the immigrant child is the family and its relationship with the school. This aspect embraces problems that should be of great concern. Foreign families (in general immigrants from Latin America, Central America, the Caribbean, Southern Europe, Portugal, the Azores, and the Cape Verdean

Islands) are not used to being participants of the school environment. School is viewed as a "house of learning" and parents usually consider themselves too "ignorant" to dialogue with teachers or staff members. (This pattern concerns the low socio-economic groups that immigrate to the United States). However, it has been proven that once the parents acquire a feeling of "trust" in the school they then will help as much as possible and enter into this vital aspect of the education of a child with Special Needs. The functions between home and school whould be coordinated using the results as part of the integrated body that will help the child in his/her physical and mental development. If this integration is obtained we will have the essentials in our hands: a total communication system.

FRIDAY, MAY 27, 1977

COMMUNITY

CONCEPTUALIZING BILINGUAL EDUCATION FOR CAPE VERDEANS IN THE UNITED STATES

by

Donaldo P. Macedo

Ideally, we would like to approach Cape Verdean Bilingual Education from these perspectives: psychological, sociological, economic, political, linguistic and cultural; but due to the time constraint we shall emphasize the linguistic and cultural factors which affect and pertain to Capeverdean Bilingual Education, touching upon the other areas as it is deemed necessary.

Before delving into the linguistic and cultural factors, we shall present a brief overview of the Capeverdean experiences in bilingual programs in the United States. Traditionally, Capeverdeans have always been labeled "Portuguese". The reality of the matter is that Capeverdeans are a group different from the Portuguese, speaking a different language and possessing a unique culture. So, it is preposterous of educators and administrators to take for granted that Portuguese is the Capeverdean's mother tongue and expect Capeverdean students to use this language as the only medium of instruction. (I must point out, however, that some Capeverdeans do speak Portuguese, having been formally educated in the Islands. But this group represents a minority). By matriculating Capeverdeans in Portuguese Bilingual programs, one is compounding their linguistic problems since they are

thus being taught two foreign languages at the same time - Portuguese and English. In view of this, it would be propitious to entitle the workshop, Conceptualizing Trilingual Education in the United States.

As for the culture, the experiences of Capeverdeans become traumatic when they are forced to negate their own background while being confronted with two new ones. Here, the implications cover a large scope and Mr. Lomba will present this issue to you in more detail.

In search of a solution to the existing problem, one may consider various alternatives:

1. The Capeverdean child may be taught in Portuguese and later make the transistion to English.
2. The Capeverdean child may be taught completely in English.
3. The Capeverdean child may be taught in the Capeverdean language and then make the transistion to English.

If alternative number (1) is adopted the child will continue to be labeled "Portuguese" and the linguistic problem remains critical. If alternative number (2) is followed, the Capeverdean child is no longer benefiting from the spirit of bilingual education. If alternative number (3) is adopted, one must take into consideration the fact that Capeverdeans are not yet fully recognized as a separate group from the Portuguese and the Capeverdean language is still labeled "an unwritten, bastardized form of Portuguese", in other

words, not a language. The two first alternatives are now in operation and have failed to meet the educational and psychological needs of the Capeverdean student population.

Despite the fact that Capeverdean students have the facility to learn Portuguese and are acquiring some Portuguese language skills, one must raise a series of questions concerning an effective learning process. Does the learning of a second language slow down the process in other subject areas if this second language is also used as the only medium of instruction? What happens to the second language when the student is introduced to his third language (English) since the bilingual programs, in general are only transistional and not maintenance?

The maintenance of Portuguese in the case of Capeverdean students in the U.S. is almost an impossibility since it is restricted to classroom use and is not practiced in the home. According to Fishman, "The life of a language depends first and foremost upon its use in other domains. When a person has skills in two languages this individual bilingualism, if it is to be stable, must be be sustained by diglossic norms of community language use."[1]

Capeverdean educators, for the most part, have recognized that the use of Capeverdean language in instructional systems is pedagogically sound. This recognition is supported

by research findings such as the UNESCO Report on the Use of Vernacular (1953) - Nancy Modiano and Patricia Engle. However, we still have to deal with a major obstacle with respect to Capeverdean language usage in the classroom: the Capeverdeans themselves.

The negative attitude of Capeverdeans toward their mother tongue stems from the low status to which the Capeverdeans language has been relegated in the past - the result of the continuous oppresive colonial mechanism to destroy the Capeverdean language. Since language is intertwined with culture, and is the vehicle by which a people best express their cultural characteristics, by controlling language, one is simultaneously conditioning culture. By carefully manipulating these two important factors, language and culture, the Portuguese colonialism hoped to achieve its complete and total domination of the Capeverdean people.

Portuguese Men of Letters campaigned ferociously to help the colonial power use the Capeverdean language as a political tool. In the early nineteenth century, Antonio Pusich stated, "The language used by Capeverdeans is a ridiculous creole."[2] In 1841 Varnhagem and Chelmichi made the following observation in their book, Corografia Caboverdiana: "It is only the sons of Portugal who still speak the Portuguese language, and even these get used very quickly to this ridiculous and so-called language, and even these get used very quickly to this ridiculous and so-called language, the most perverse idiom, corrupt and imperfect, without structure, without grammar, and impossible of being

into a written form."[3]

In recent years, Gilverto Freyre visited the Cape Verde Islands and concluded in his book, Aventura e Rotina,"me repugna o dialecto caboverdiano".[4] Assimilated Capeverdeans followed suit in a marathon denunciation of the usage of the Capeverdean tongue. A high school teacher during the 1930's condemned it as "a crime against the Portuguese national language".[5]

Last year in a conference at Southeastern Massachusetts University a Professor of Portuguese stated, "The Capeverdean Crioulo is nothing more than a creolized Portuguese." which clearly indicated to me his misunderstanding of the definition of "creole" from a linguistic point of view. Using the same rationale, one could ventrue to assume that Portuguese is nothing more than a crolized Latin. One could also raise the following question: Were the first attempts by Celts or Iberians to communicate with Romans ascribable to the Latin language or to a pidginized or creolized version of it?[6]

I have continuously referred to Capeverdean language and not to Capeverdean crioulo for the following reasons: 1) to discard the false notion that creole is a simplification of the parent language (i.e., the Capeverdean language is a simplified Portuguese). What many people incorrectly perceive as simplification, I see as evolution which took place mainly in the morphological level of the Capeverdean language. As a matter of fact, in many instances, the phonological and syntatical levels became

far more complex than the Portuguese langauge. 2) I believe that the discrimination against creoles has no inherent basis on its linguistic nature but rather on many social factors. This overt and covert discrimination can only be justified from a social perpective. Therefore, linguistically, I see no real reason why we refer to Portuguese language and to Capeverdean crioulo and not to Capeverdean language, other than the social syndrome.

To conclude, I would like to reiterate that Capeverdeans still have a feeling of insecurity regarding their language. This inferiority complex can be a major obstacle to effectively developing a Capeverdean Bilingual Program. In light of this problem I invite Capeverdeans to launch a major effort to help change the negative attitude among themselves toward their mother tongue. This can be accomplished by having the parents participate directly in the development of Capeverdean Bilingual Programs. Their involvement would give us the opportunity to explain to them the value and importance of our language in the educational process of our students. Without their support and cooperation in our fight against the negative attitude toward the Capeverdean language, the implementation of Capeverdean Bilingual Programs in the United States is nothing more than an exercise in futility. The most effective programs throughout the country are the ones in which the parents are part of the process and fully support it.

FOOTNOTES

[1]Rolf Kjolseth, "Bilingual Education in the United States: For Assimilation or Pluralism." In Bernard Spolsky (ed.)

[2]Antonio Pusich, "Memorias" in As Ilhas de Cabe Verde no Principio do Seculo XIX, ed. Orlando Ribeiro, vol. IV, no. 4, Lisboa

[3]Francisco A. Varnhagem e Jose C. de Chelmichi, Corografia Caboverdiana (Lisboa, 1841).

[4]Gilberto Freyre, Aventure e Rotina (Lisboa: ed. portuguesa)

[5]João Miranda, in "A Lingua Coboverdiana" by Luis Romano Unpublished.

[6]Mervyn C. Alleyne, "Acculturation and the cultural matrix of creolization," in Pidginization and Creolization of Languages, ed. Dell Hymes (Cambridge University Press, 1971).

CAPE-VERDEAN BILINGUAL PROGRAM: THE CULTURAL PERSPECTIVE

by

Arthur Lomba

It seems to me that a great deal of time and energy has been used up in the past and continues to be used up today in the study of Cape-Verdean culture from perspectives which have not contributed a great deal towards a better understanding of it. Why should we continue to debate whether the Portuguese influence on the Cape-Verdean culture is greater than that of Africa and vice-versa, while young Cape-Verdean students are asking questions and looking for sources where they can learn more about their cultural heritage and who they are? To put it in other words, I think that the time has come for Cape-Verdeans who for too long have depended and expected outsiders to define for them their identity, culture and language to put aside this mentality and take on an agressive self-initiated approach in which the Cape-Verdeans themselves are engaged in the process of rigorous study and research in order to provide answers to the basic questions as well as to chart directions for the future.

Why is it that most scholars and students of Cape-Verdean culture have avoided confronting directly the issues which are pertinent to the understanding of it? Is it because the subject is too complex to analyse as some have proposed or is it because as a well known

Brasilian sociologist wrote after spending a few days in Cape Verde: "The Cape-Verdeans lack individual traits and characteristics; the culture is mostly dominated by African influences and there is little which one may classify as being typically Cape-Verdean." Or, could it be as others have stated that the task is unworthy of undertaking for what can one expect to find in those Islands whose history has been synonymous with poverty, hunger, iliteracy, and total isolation from the progress of civilization? I reject all the rationalizations given by the various groups. I believe firmly that the task is not only an all important one but an essential one which must be undertaken in spite of its complexities. To neglect the pursuit of this endeavor would result in grave consequences encouraging the perpetuation of erroneous conceptions and stereotypes regarding the Republic of Cape Verde, its people, and its culture.

In view of the current status of studies of the Cape-Verdean culture what are the implications for a Cape-Verdean bilingual/bicultural program? In spite of all the continuing arguments and disputes about the issue of defining and characterizing the Cape-Verdean people and culture, the fact is that students continue to arrive in the United States from the Republic of Cape Verde and their educational needs must be met. Therefore, the cultural component of a Cape-Verdean bilingual program must provide for

these students an environment in which their development will not be negatively affected.

Those of us who came to the United States before the days of bilingual/bicultural education can testify to the cultural shock and the psychological trauma which we suffered under a system whose primary goal was to "Americanize" us and to turn us into speakers of English as quickly as possible. Needless to say, this "sink" or "swim" situation in which we were placed provided for very little that could facilitate the transistional process. I vividly remember my first day in class when I was presented with a form on which I had to supply my name, address, age, and the ever puzzling term "race". I didn't know exactly what to write for an answer and since I couldn't communicate with the teacher I decided to skip that question. When however, she insisted that I complete the answer the only thing that I could think of was "human" and I quickly wrote it down. She was obviously amused with my answer and happy I suppose that at least we had something in common. In the days and weeks that followed as I began to develop some communicative skills in English we began to engage in conversation in which she would inquire about the land, the people, and the culture from which I had come.

It is some of the answers which I gave her that I would like to share with you and suggest as items to be considered in the development of a Cape-Verdean Bilingual/

bicultural program. History informs us that when the Cape Verde Islands were found by the Portuguese, they were not inhabited. Soon after, however, settlers from various parts of Portugal, Madeira, and other places began to arrive. Later, with the advent of slavery, the Islands became an active center of slave trade and the African influence began to exert itself. Thus, from these two major groups evolved a multi-racial people whose physical diversity is perhaps its most unique characteristic. Cape-Verdeans come in all types, shapes and shades. I have often listened to people trying to typify and categorize Cape-Verdeans according to physical traits and color, only to have their theories disproven when they meet the next Cape-Verdean.

The coming together of these two major groups not only produced a multi-racial society, but also a new language, a unique type of musc, a rich folklore, an abundant oral and written literature, a cuisine of varied and exquisite dishes, etc. A great deal of discussion has taken place regarding the origin of "morna" the typical music of Cape-Verde and although one may argue about the similarities and differences it has with Portuguese and African music, the fact remains that its emergence could only have taken place in Cape-Verde for it expresses the feelings and the sentiments of a people whose

common heritage and experiences are unique.

The literature produced in those islands also reflect the deep love of the Cape-Verdean for his country, his suffereing due to droughts and other natural calamities, but a people with great resiliency and like the man of Albert Camus always ready in the never ending struggle of pushing the stone up the side of the mountain.

If the Cape-Verdean enjoys story telling, he perhaps enjoys even more the art of poetry. As someone has correctly stated: "in every Cape-Verdean resides a potential poet" This rich poetic tradition is evidenced by such names as Eugenio Tavares, Pedro Cardoso, José Lopes da Silva, Jorge Barbosa and others. It is through the medium of poetry that the Cape-Verdean expresses his love of country, his longing for the departed friends and relatives, his hopes, his sorrows, etc.

What Cape-Verdean doesn't react upon hearing the word "Catchupa", the typical dish of the Islands!

Contrary to the conclusions of the Brasilian sociologist, Cape-Verdeans are a people possessing a rich and varied heritage and a culture which is as unique as the diversity of factors which brought about its existence. It is therefore, by identifying the components of this culture and incorporating them into the curriculum that the educational needs of the Cape-Verdean students will best be served.

IMMIGRANTS AND THE MEDICAL CARE SYSTEM
THE EXAMPLE OF THE PORTUGUESE

by
Lois Monteiro, Ph.D.

One of the concerns about National Health Insurance voiced by health care policy makers is that the equity of access to medical care which should be the right of all Americans be assured with a national health program. The accessibility of care, and the barriers which individuals meet in obtaining needed care have been studied by economists and sociologists. These scholars have emphasized economic and geographical barriers to access, but the literature also includes examinations of other barriers, such as patterns of physician distribution and cultural differences in illness perception. This paper will examine the factors related to access to and use of medical care among one sub-population, immigrants of Portuguese origin.

Background

The extent to which immigrants use medical care is of importance for a number of reasons. As Wessen (1971) has pointed out, migrants probably represent a rather unique epidemiological sub-group, whose health status can be expected for a variety of reasons to differ from that of non-migrants and of the host population. Environmental change, altered social and psychological circumstances, shifts in exposure to transmissible diseases,

and dietary changes, are some of the specific variations in social, physical and biological environments which, for the migrant, may be reflected in physical and psychosomatic illness and in need for medical care. Wessen argues that "if epidemiologists should wish to study the health effects of change, migrants seem a tremendously attractive population to study." Yet there has been, in the United States at least, little emphasis on the immigrant in the recent literature on medical care and health services.[1] Part of this problem stems from the fact that the major source of health data on the United States population, The National Health Survey, conducted regularly by the National Center for Health Statistics, does not contain information on ethnicity or country of birth of those persons from whom the health data is obtained. The variables available from this source that have been the major interest of health care utilization studies are age, sex, residence location, income, and race. Health studies of ethnic groups have for the most part been conducted on data collected in local surveys, and have focused heavily on the Mexican-American group (Clark,

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[1]In the earlier period of the turn of the century wave of immigration, immigrant health, particularly with regard to communicable disease, was of some social concern. For example, the famous Nurses' Settlement House at Henry Street in New York was established to deal with the health problems of East European immigrants on New York's lower east side.

Berkanovic and Reeder; Bullough; Roberts), while immigrants and the foreign born population in general have been of greater interest to researchers in the population and fertility field, who have considered immigrant use of particular health services related to family planning resources.

A comprehensive study of immigrants' use of medical care services has been conducted by Shuval, et al. (1970) in Isreal, a country where the level of immigration has been extremely high, and where the use of medical services through a national medical services system has also been very high. Shuval and her associates felt that extensive immigrant use of Israeli medical services was due not only to medical (illness) reasons, but also related to particular (non-medical) psychological needs of the immigrant group, and that for the resolution of these needs the immigrant may try to get help from the medical care system. As examples of these non-medical needs she cited the need for social contact and for interpersonal communication (she defines these as the need for catharsis and for a sympathetic ear); the need for a means of coping with failure; and the need for integration into the society. In her research situation, Shuval found that while different ethnic group immigrants varied in their tendency to view the medical system as the place to seek help, there was a relationship between immigration status and use of medical care.

"This research has demonstrated that there is an association between immigration and clinic utilization: high frequency of utilization is concentrated among those segments of the population which have not yet entered fully into the mainstream of Israeli life. The sick role apparently serves as a mechanism to aid immigrants in the process of adjustment to a new social system. What is more, there is evidence that utilization rates fall off with time, presumably as immigrants assume the new social roles required of them as they adapt to the social system. While it is possible that newly arrived immigrants are sicker and their level of health might improve with time, this research strongly suggests that certain social and psychological needs may also be motivating entry into the sick role as well as clinic attendance.

This pattern suggests that the medical institution fulfills an early socializing role for new immigrants, satisfying certain of their needs so that with time they no longer require the institution as much" (Shuval, 1970:190).

However, one point which should be remembered if these findings are generalized to the United States situation is that in the Israeli system ("Kupat Holim") there is almost free access to care, and financial barriers do not present the deterrents to use of services there that they do in this country.

Sample Selection

This study will examine data collected from Portuguese ethnics in the State of Rhode Island, an area that researchers at Brown University have used for a series of local health surveys over the past ten years (Organic and Goldstein; Monteiro). The central data source for the study was a survey of sixty-four families who resided in two "high immigrant" areas. The study areas were

selected on the basis of 1970 census information which compared the location of residence of the individual in 1970 with his residence in 1965. Each of the selected census tracts had, in 1970, approximately 500 persons who had been living abroad in 1965. In addition these areas were known to the researcher as places of high concentrations of Portuguese ethnics. Once the census tracts were selected the local school departments were contacted to determine if there were known residential sub-concentrations of more recent immigrants within the larger census tract and, on the basis of these suggestions, residential areas to be surveyed were delimited. A ten percent sample of household addresses with the designated areas was selected from city directory lists of residential units in the area. Since the survey was to be limited to Portuguese ethnics a screening question was used to determine eligibility for interview.

The methodological protocol was changed somewhat during the survey period. At first only recent immigrants were to be interviewed, but because of the limited time available for the survey and the difficulty in finding only the new immigrant the survey was opened to all Portuguese ethnics. Persons living at selected addresses who said they were not of Portuguese origin were not interviewed. Of 164 residential units drawn for inclusion, the occupants of 44% (72 units) were not of Portuguese ancestry. An additional 11% that had Portuguese occupants

(19 units) yielded no interviews because by the first criteria of only recent immigrants they were deemed ineligible. Unavailability of a respondent (no one at home, vacant, refused to be interviewed) accounted for the loss of interviews in nine more selected units.

The interview questionnair was printed in Portuguese and the interviews were conducted in that language except in those households where a native born person was interviewed. By fortuitous circumstance the social services department in one of the areas selected for the interviews had two C.E.T.A. temporary employees who were available to do the interviews. These were local young women with bilingual facility. The interviews in the other area were conducted by two different Portuguese speaking persons, one of whom also was of Portuguese ancestry. Of the 64 households that were eligible and interviewd the year of immigration for the household was as follows:

Recent immigrants (1965 or after): 31 households, 48%
Earlier immigrants (before 1965): 16 households, 25%
Native born households: 17 households, 27%

The place of birth of the household heads was as follows:

Continental Portugal: 9 households, 14%
Sao Miguel, Azores: 31 households, 48%
Other Azores Islands: 7 households, 11%
United States: 17 households, 27%

Portuguese Immigration to the United States

While the interest of this study is in new and cur-

rent immigration, the record of Portuguese immigration to the United States actually dates from the seventeenth century when some Sephardic Jews no longer welcome in Portugal settled in New York and Newport. During the 1800's many persons from the Azores served aboard American whalers and then settled in the United States, particularly in California and New England. In the early 1900's, pressed by the economic and political situation in their homeland, thousands of continental and Azorian Portuguese emigrated to become millworkers in the textile centers of the east coast; with New England, and especially the Fall River, Massachusetts, and Providence, Rhode Island, areas as major foci for settlement. The Portuguese immigrants to California turned to farming. In the 1960's when immigration restrictions were again relaxed, Portuguese immigrants, especially Azorean Portuguese, once more began to enter the country.

Although as a national ethnic group the Portuguese immigrants have not been highly visible they have been, in recent years, one of the ten major sources of United Stated immigration. The Portuguese in 1969 ranked fifth as a sending country with 17,567 United State immigrants, and from 1970-73, fluctuated between 6th and 7th in rank, with the number of immigrants ranging between 10,000 and 13,000. In the decade between 1964 and 1973, there were 91,397 immigrants to this country from Portugal. Furthermore, since 1962 when alien registration began, Portugal

has been one of the ten countries which contributed nearly two-thirds of the registered permanent aliens in the United States (Keely, 1971:198).

As has been noted, these immigrants have tended not to disperse geographically but to gravitate to the established Portuguese centers. As one writer put it, "Oakland is the Portuguese capital of California" (Purcell, 1969:1). Gobson, in his work on the United Stated alien population (1970:23-24), reported on the preference of new immigrants for California, "In 1969, a predominant number of immigrants from Mexico, Canada, and the Far East chose to live in California . . . Some 20 percent of all new Portuguese immigrants chose to reside in California." According to the annual reports of the visa office an even greater proportion of Portuguese immigrants, about one-third, chose Massachusetts as their destination site in 1972. In Rhode Island, which received about 10% of the total Portuguese origin that same year, out of 2,476 immigrants entering the state, 1,143 were from Portugal. At the time of the 1960 census 6,665 Rhode Island persons cited Portugal as their place of birth (7.7% of the state's foreign-born population). By 1970 in Rhode Island this figure had more than doubled to 14,582 persons who were born in Portugal or the Azores.

Immigration Service reports give some information on the recently immigrating Portuguese population. The

total immigration to the United States from Portugal during the three years of 1968, 1969, and 1970 was 41,935 persons. Of these 13.8%, or 5,816 persons, intended to settle in Rhode Island; thus a large proportion of the difference between the 1960 and 1970 census figures is accounted for by immigrants in those last three years. Alien registration reports, another estimation of immigrants, showed that in 1970 there were 11,421 Portuguese aliens who were registered as living in Rhode Island.

Some statistics on the national Portuguese ethnic population are available from the 1970 census. Table 1 shows the distribution of persons of Portuguese stock in the United States as reported in 1970. The concentrations of these persons in California, Massachusetts, and Rhode Island is evident. A similar distribution pattern can also be seen in Table 2 which displays the 1970 census figures on persons who reported that Portuguese was the language spoken in their home (mother tongue). Table 3, based on Department of Immigration figures, shows the size and distribution of the Portuguese immigrant flow between 1970 and 1974. This table indicates a shift of preference of new immigrants away from California to the metropolitan areas of New York and New Jersey.

The Impact of the New Immigration on the Local Medical Care Delivery System

The brief review of scholarship which was presented

in the introductory section of this paper suggests that immigrants can be expected to evidence greater need for medical care than the host population, and that immigrants, in the Israeli situation at least, have a high rate of use of the medical care. However, a contradictory research finding has appeared in a study of Chinese immigrants in the Boston area which suggests that in the United States, medical care services may be underutilized. For that immigrant group the authors felt that the reason for underutilization was related to the Chinese skepticism regarding Western medicine (li, et al., 1972).

The most immediately visible impact of the new wave of immigration on the health system in Rhode Island is found at the largest general hospital, a 500 bed facility which serves the state's medical community. There, at Rhode Island Hospital, as one waits for the main elevator one sees a large notice in Portuguese, explaining visiting hours and visitor regulations. In addition, at the side of this notice are pamphlets, also in Portuguese, which invite the visitor to "Seja Bemvindo" (feel welcome) and then go on to give the rules for visitors. In addition to this outward manifestation of the impact of the Portuguese speaking community, the hospital maintains a staff of Portuguese interpreters to act as intermediaries for both hospitalized and out-patient Portuguese clients. An estimate of the proportion of Portuguese patients using the out-patient facilities is available from a survey of

pediatric clinic users in which 18% of the clinic's patients were of Portuguese or Spanish speaking origin.

Neighborhood Health Centers in which medical care is provided to small geographic areas were developed by the Office of Economic Opportunity during the 1960's in a national effort to serve poverty populations which were in need of medical care (e.g., ghetto areas in particular). A series of such centers has been established in Providence, Rhode Island, and one of these is located in the Portuguese ethnic section of Providence. That center serves an almost entirely Portuguese ethnic population of about 8,000 persons, of whom about 1,000 are recent immigrants. The center provides ambulatory care for residents of the area, and has a largely Portuguese speaking auxiliary staff, with English speaking physicians and nurses.

The impact of the immigrant group on other medical care facilities has been less visible, although through the survey data which will be presented we can get an indication of the impact on the private medical care practitioners. First, however, let us consider one medical service which has had some stronger response to the immigrants, the psychiatric specialty group. With psychiatric care depending heavily on verbal interaction, the problems that foreign language speaking persons present for psychiatry could be expected. Since Portuguese is not a commonly known language, the possibilities for

a patois type interaction are limited. But, in addition to verbal facility, psychiatric services require that the client and provider share a perception of the situation and of the need for services. Such a shared perception is important to some extent with all medical care but is greater in psychiatry. The recognition of the existence of illness requires that a change in bodily function be perceived as an indication of illness. To take on the sick role, and behave in expected ways in relation to medical care, a person must view his behavioral or physical phenomena as a symptom of illness. For example, medical anthropologists have shown that in some cultures certain physical changes might not be considered as an illness and consequently would go untreated. Some ethnic groups have been shown to be less likely to report symptoms of a certain type or to be less sensitive to pain.[2] Since psychiatric or behavioral illness symptoms may often be subtle and easily defined as a non-sickness, a shared perception (by client and therapist) of certain behavior as illness may be difficult to achieve when the therapist is confronted with a patient from an unknown culture, and when verbal communication is hampered as well.

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[2]Mark Zoborowski has demonstrated this phenomenon among Jewish and Anglo-Saxon groups in his paper "Cultural Components In Response to Pain," Journal of Social Issues, 8:(1952):16-30.

The psychiatric group at the Brown University Medical School and its teaching hospitals has seen the problem of the immigrants to the area and recognized the importance of learning about the Portuguese culture. The psychiatric services have held teaching rounds on the subject, using consultants from the University's Portuguese and Brazilian Studies Center. The psychiatric group has been particularly interested in religious and superstitious beliefs which would especially hamper therapy. Specific evidences of a belief in the evil-eye and in the efficacy and use of divine or faith healing intervention in illness have recently been collected among new Azorian immigrants in Cambridge, Massachusetts, (line, 1975). Such beliefs can be expected to be prevalent among the total population of recent Portuguese immigrants and among other immigrant groups as well (le, 1972.)

The Immigrant Health Survey

In the past decade, health surveys, as we have noted previously, have been done on local and national populations to gather baseline data on the needs for services, data that can then be used for decisions by health planners. For example, PL 91-643, the 1975 Health Planning and Resources Development Act, requires that planning for and coordinations of local health care spending be under the supervision of local "Health Systems Agencies." The law

requires the Health Systems Agencies to gather and analyze data on health in their area so that rational decisions can be made about health care spending. Those states and metropolitan areas with large immigrant populations would seem compelled by the legislation to learn more about the health needs of these ethnic groups, and investigations of immigrant health care may become more important in the next few years as the H.S.A.'s begin their planning. Incidentally, since the board of the local Health Systems Agencies must, by law, be comprised half of consumers, and half of providers, and be representative of the area served, the immigrant group should have further impact on health planning through this mechanism.[3]

The findings from the survey of sixty-four immigrant Portuguese families provide some interesting data on the health of the respondents and their use of medical care services. Table 3 gives a general overview of the differences between the new immigrants and the rest of the Portuguese group on the health measures. In each of the 64 families one member (usually the wife of the household head) reported on the whole family. This technique is commonly used in health surveys, but may introduce some bias. However, it is generally felt that the mother can

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[3]In Rhode Island where the choice of board members is now being made, the nominations include representatives of the Portuguese community as an "ethnic minority."

best answer about the health of children, and the bias introduced is minimal, relating mostly to her reports about adult household members. Data was thus collected on 253 family members, of whom 131 were in post-1965 immigrant households, 72 in earlier immigrant households, and 49 in households with a native born head of Portuguese ancestry.

The findings on health status suggest that the new immigrants are in better health than are the other sample members. The new group had a smaller percentage who said they had an illness (answered "yes" to the question, "Do you have any sickness or physical incapacity?"), and they also had a smaller percentage who said they had a long standing illness of more than three months duration. With regard to the first question, about any illness, 19% of the new immigrants had an illness compared to 33% of the rest of the sample. Similarly 5% of the new immigrants compared to 10% of the remaining sample had a chronic illness. Twenty-eight percent of the recent immigrant group compared to 42% of the other group said that during the previous year they had experienced at least one day in which illness forced them to stay in bed. Data which is available on the total Rhode Island population for the last two measures, chronic conditions and disability days, show a smaller proportion of chronic conditions among new immigrants than among the general Rhode

Island population (5% compared to 29%), but about the same proportion of both groups had experienced a "sick day" (28% compared to 25%).

Immigrants are to some extent screened for exclusion of persons with serious illness, and the lower chronic conditions rate may reflect this selective process. Their present illness rate as indicated by the sick days measure suggests that in this respect the immigrants are not much different from the host population.

The low figures on illness experience might well be also a reflection of some unwillingness on the part of newer immigrant respondents to admit to illness. A number of social-psychological factors could influence these reports; including suspicion or uncertainty about why the interviewer, a stranger, would want the information, and fear of how a negative report would be used. Assurances of anonymity might carry little weight with persons unfamiliar with the United States tradition of public opinion polls. Corroborating evidence to support the idea that illness is underreported is fortunately available from another survey (Davis), done in the same area, at the same time, with the same interviewers, but with a different set of questions that were primarily about education and language and that also included a few illness related items. Those persons were given a list of conditions and asked if <u>anyone</u> in the household (identification of the victim was not asked) suffered from the condition.

From that list the following conditions were admitted:

Diabetes, 5% of the households
Heart trouble, 19%
High blood pressure, 19%
Asthma, 7%
Kidney trouble, 25%
Stomach problems, 28%

For all except the last of these conditions there was no difference between new and old immigrant households in the proportion reporting the condition. For "stomach problems" there was a significant difference between the groups with the condition being reported in 46% of the recent immigrant households compared to 18% of the remaining sample. With the data we have we can only speculate on why this particular condition should have been so frequently reported. Perhaps stomach upsets are a reflection of the stress and tension of the immigrant status or of the food changes related to immigration. It is also possible that "stomach trouble" may be a catch phrase used by Azorians to stand for a variety of indefinite symptoms, e.g.: rather than saying "I just feel rotten," the phrase would be "I've got a belly ache." This is common in Brazil where "figado" (liver) covers indispositions from headache to intestinal cramps. However, since the reports of stomach trouble are much lower among the earlier immigrant cohort the best explanation of the finding would seem to be the physical (tension and eating habits) rather than the folk illness source.

Sources of Immigrant Medical Care

In addition to displaying the findings on immigrant health status, Table 4 shows the extent to which the immigrants were associated with particular sources of medical and dental care. The first measure listed, "percent with a regular doctor," was based on the question, "Is there a particular doctor whom you would visit or telephone if you had a problem related to your health?" Eighty percent of the new immigrants and 89% of the remaining Portuguese sample as well as 89% of the Rhode Island population said they had such a doctor. In nationwide surveys about 67% of the population reported they regularly used a particular physician, and another 18% used a clinic regularly. Thus, although a smaller proportion of the new immigrants had a regular physician, the percentage was still above the national figure for such medical care use, and close to the proportion for the rest of the Rhode Island population. With regard to the next measure listed, the proportion of new immigrants who were also affiliated with another, second physician beyond the regular care source was small (18%) compared to the Portuguese ethnic group (26%) and both were low compared to the Rhode Island population (53%). This measure shows the extent to which the immigrants depended on a single provider, such as a general practitioner, for all their care rather than using different specialists for different conditions. The latter pattern

of specialist use probably requires that the patient have a rather sophisticated knowledge of the provider system, e.g., another study of provider relationships has shown that such a pattern was favored by more educated, higher income respondents (Kronenfeld, 1976). There was little difference between the two Portuguese groups on the percent who visited the doctor (48%), but both were somewhat lower than the figure for the total population (55%).

Sharp differences between the new immigrants and both the longer established Portuguese and the total population appeared with the last two measures in Table 4, dental services. Fifty percent of the new immigrants compared to 80% of the other Portuguese ethnics said they had a dentist. An even smaller proportion of the new immigrants had visited a dentist during the previous year, 22% of these persons compared to 35% of the other Portuguese and 47% of the state's population. These differences are statistically significant and show that dental care is being neglected or delayed by the immigrant group.

The data allow for more complex analyses of the relationship of the Portuguese immigrant and Portuguese ethnic groups to the medical care system when, for example, other variables are introduced as controls. We were able to control for age, a variable which is related to the need for and relative use of services; to control for the type of medical care source used; and to consider the mean

number of physician visits for each category of age and immigration status. These relationships are displayed in Tables 5 and 6.

First let us further consider (Table 5) the medical care provider source with which the person is affiliated. That is, does the person usually receive care from a private physician or from a place such as a hospital or work clinic, or does the person have no regular source of medical care? Tabel 5 shows these findings.

We have noted that, when taken as a whole, the immigrant and Portuguese ethnic groups did not differ markedly from the statewide population on the use of a private physician as a regular source of care. However, when the figures are broken down by age and immigration status, the groups do clearly differ especially in regard to the proportion who had no regular source of care. Almost all of the native born Portuguese ethnics (98%) had a affliction with some kind of care source (88% with a private doctor, 10% with a place) and only 2% of this subgroup had no source of care. For the pre-1965 immigrant group only 4% were without a source of care, since 91 % used a private physician and 4% used a place of care. But the percentage of new (post-1965) immigrants with no usual care source was much higher, 12%, with 80% using a private doctor and the remaining 8% a place of care. For the Rhode Island area, where the proportion of the total population without a care source is around 5%, this

group of new immigrants can be considered to represent a medically underserved population.

The age breakdown that is also shown in Table 5 indicates that the bulk of these underserved persons are in the child and young family ages (under 49 years). The disparities are largest in the under 18 old group where all (100%) of the children in the pre-1965 immigrant and all in the native born Portuguese households were reported to have a medical care affiliation, yet, 10% of the new immigrant children had no usual source of care. The differences in the 18 to 49 year old group are also striking, for 17% of these post-1965 immigrants in this age category had no usual care source. Since illness is generally less prevalent among persons in the earlier years of adulthood one might expect this group to have a relatively high proportion of persons who do not "need" regular medical care. Yet the figure of 17% is much higher than would be expected.[4] These findings, particularly with regard to the 0-18 year olds, are important from the viewpoint of preventive medicine and public health, for they suggest that the immigrant group is not receiving maintenance health care. Most of the medical visits of children are well-baby checkups, to receive immunization and to detect abnormalities at an

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[4] In the statewide survey, 8% of 18-30 year olds had no regular care source.

early age. Children with no medical care source may no doubt see some medical-provider for acute situations (e.g., an emergency room visit for croup) but will not have the benefit of regular preventive and health maintenance care. This group should be of serious concern to the state's health planners, and might be a target group for a public immunization program or for federal programs of child health welfare.

The proportion of younger adults without a regular care source has some interesting implications. From a policy viewpoint such unserved persons might well be reached by improved industrial health programs. More importantly, Shuval's study of immigrants in a system where there is free medical care showed that persons in similar circumstances will use, and use heavily, medical care when they have access to it. In the present United States system access to medical care is most readily available to the old and the poor. But the 18-49 year old immigrants are for the most part working, blue-collar, marginally paid employees, ineligible for medicaid and, it is likely, some economic barrier to medical care does exist for the group. In Davis' survey, for 16% of the households the respondents said "yes" to the question "During the past year has any member of your household ever needed the services of a doctor but did not go to see the doctor because of lack of money?" (Davis, p. 27). The introduction of a National Health

Insurance program covering this pool of potential users would probably result in a much greater use of services for non-acute and, if Shuval's findings are generalizable for "non-medical" psychological reasons. In this perspective it is worthwhile to recall the high reports of "stomach trouble" among the post-1965 Portuguese immigrants and to again suggest that psychosomatic elements may be related to these reports.

One other piece of information suggests that Rhode Island's Portuguese ethnic population is less likely than other state residents to be receiving preventive health services. As part of a study on early cancer detection a state-wide survey asked women whether they had had a Pap test for uterine cancer within the previous 5 years and whether they practiced self-examination for early breast cancer detection.

Portuguese women, compared to women of Italian, Irish, or French-Canadian background, were less likely to practice breast examination. Even among women in the younger (25-44) age group, 56% of the Portuguese compared to 70% or more of the women in other groups practiced this prevention measure. With regard to the uterine cancer test, 48% of Portuguese ethnic women under age 65 had <u>not</u> had such a test within the previous 5 years. Among the other ethnic groups the figure was about 26%. One could speculate that Portuguese women may for cultural reasons be hesitant to submit themselves to such an

intimate physical procedure. Nevertheless, the pattern of affiliation with physicians also could be a factor in this failure to receive preventive services.

The mean number of visits to a physician or other care source during the year serves as another measure of the relative access to care of the immigrant subgroups. Of the three, the native born group, with 2.8 visits, had the highest visit rate and the rate for the pre-1965 group was only slightly lower, 2.4 visits. The post-1965 group, however, had a much lower rate of visits, with a mean of 1.9. Interestingly, the greatest disparity among the subgroups was found among the youngest household members (under 18 years old). The pattern again corroborates the relatively lower access to medical care of the newer immigrants, and especially for the children in these immigrant households.

Immigrant use of Foreign Trained Physicians

Tabel 6 presents some interesting data on the characteristics of those private physician sources which are used by the immigrant group.

The interview asked not only whether the individual had a regular source of care, but also asked the respondent to name the physician or place used for care. Through a file of licensed Rhode Island physicians which is compiled by the Rhode Island Department of Health and lists the place of education and other characteristics of each physician named as the source of care was a foreign

medical graduate trained in Portugal. This was done to determine whether the medical care of the immigrant group was received primarily from foreign medical graduates (FMG), whose presence in and admission to the United States have been an issue to policy makers in medicine and immigration in recent years. Heavy use of Portuguese FMG's by the Portuguese immigrants might be an argument for a policy which would balance the entry of immigrant and physician FMG streams so that the immigrant group could be served by compatible physicians. A contradictory argument could also be presented, namely, if, as some have claimed, FMG's are more poorly trained than United States physicians, then the immigrant group as heavy FMG users might be receiving "second-rate" medical care. A decrease in the admission of FMG's would change this by forcing the immigrant group to use a different source of supply for medical care, the United States trained physician.

As Table 6 shows, native born Portuguese ethnics (under age 50) were the least likely to be affiliated with Portuguese trained physicians. This is especially clear in the case of children in native born Portuguese households.[5] On the other hand, the early (pre-1965) immigrants had the largest proportion of affiliations with Portuguese trained physicians. For example, 80 %

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[5]None of the Portuguese trained physicians is a Pediatrician.

or more of the affiliations of this group at each age level were with Portuguese FMG's, and the group as a whole was the heaviest user of Portuguese trained doctors. Contrary to what might have been expected, a smaller proportion of recent, post-1965, immigrants were using Portuguese FMG's than were earlier immigrants. Just over 50% of the affiliations of recent immigrants were with Portuguese doctors compared to about 80% of the affiliations of the pre-1965 immigrants. This suggests that newer immigrants have less access to the Portuguese doctors. Since the groups are from the same locale, geographical inaccessibility can probably be ruled out. Financial access as discussed above could be a reason; however, the supply and demand factor of physician distribution and scarcity is also a likely reason. If the Portuguese physicians have heavy case loads built up from earlier pre-1965 immigrants they may be unable to take on further patients from the stream of recent immigrants, forcing the group to select non-Portuguese physicians through necessity rather than by choice. Whatever the reason, the pattern of medical care affiliation of post-1965 immigrants resembles that of the native born ethnics rather than the pre-1965 immigrants.

Summary

We have been concerned in this report with the interface between the immigrant population and the medical

care system. Although immigrants represent only a small proportion of the consumers of medical care in the United States, the group, because of its unique nature, may have a disproportionate impact on the system. We reviewed some of the problems of the immigrant group as a potentially high-need population with regard to medical care and as a group which in some systems is a high user of medical services. The empirical data used in the analysis were collected from a survey of one immigrant population in one state. We realize that because health and illness behavior are culturally related and because access to medical care facilities varies in different geographical settings, further research on immigrants of diverse background in multiple settings would be required for generalization of our findings to the whole post-1965 immigrant group. Nevertheless, some issues presented by the immigrants for health care delivery systems should be cross-cutting, as for example, the issue of the patient's inability to speak English and his unfamiliarity with the appropriate "sick role" (the behavior expected of the sick person by his society). The issue of minority consumer input into the policy making bureaucratic mechanism is also cross-cutting, as are the problems of the economic burden on health care to the lower income, but above poverty level, family which is ineligible for federally funded medical care.

The empirical findings presented here showed the immigrants to have a relatively low level of need for services, at least according to their perceptions of whether they have any illnesses, have a chronic illness, or were sick enough to stay in bed at any time during the previous year. Although it is possible that physical examinations might show a discrepency between perceived need and actual need for care, a person's action to use the medical care system is related to a perceived need, thus percieved need may have a greater impact on use of care than will actual need.

The findings on the use of medical services by the survey population are of more importance. Although a majority of the immigrants were found to have some affiliation with a source of medical care, the group made fewer medical care visits (even with age controlled), and a disturbing proportion of the post-1965 immigrant group had no regular source of medical care. This was the case for 10% of the children in the post-1965 immigrant families and for 17% of those in the 18-49 age group. The ramifications of this are important for it means that these persons are "outside" the health care system, receive episodic and fragmented services for acute conditions, and probably are not receiving the benefits of preventive or health maintenance services that a regular care source can provide. The data suggests that

economic factors, and the availability of Portuguese physicians may be related to this pattern of affiliation with sources of care.

TABLE 1

Portuguese* Foreign Stock by Nativity and State 1970

State	Total Portuguese Stock	Foreign Born	Native of Foreign or Mixed Parentage
California	98,275	29,303	68,972
Rhode Island	35,730	14,582	21,148
Massachusetts	108,919	44,424	64,495
Connecticut	15,218	7,214	8,004
New Jersey	17,355	10,600	6,755
New York	15,126	7,630	7,496
All Other States	27,835	6,146	21,689
Total United States	318,458	119,899	198,559

*Includes persons from Continental Portugal and Azores

Source: United States Census, Table 141, "Country of Origin of Foreign Stock by Nativity and Race: 1970," State Volumes, Detailed Characteristics

TABLE 2

Persons with Mother Tongue Portuguese by Nativity and State: 1970

State	Total Mother Tongue Portuguese	Native Born of Native Parents	Native Born of Foreign or Mixed Parentage	Foreign Born
California	110,256	21,364	82,032	43,358
Massachusetts	122,791	26,211.	56,390	47,096
Rhode Island	38,805	5,477	18,394	14,934
Connecticut	16,065	1,523	6,498	8,044
New Jersey	18,827	776	5,249	12,802
New York	17,186	1,450	5,059	10,677
All Other States	41,370	5,451	10,874	3,388
Total United States	365,300	62,252	162,749	140,299

Source: United States Census, Table 142, "Mother Tongue of Population by Nativity, Parentage and Race: 1970" State Volumes, Detailed Characteristics.

TABLE 3

Immigrants from Portugal Admitted in 1970, 1971, 1972, 1973, and 1974, by State of Intended Residence

State	Year					Total Portuguese Immigrants	
	1970	1971	1972	1973	1974	N	Percent of Total
California	2,361	1,619	1,603	1,831	1,671	9,085	15.6
Connecticut	982	854	687	796	886	4,205	7.3
Massachusetts	4,335	4,032	3,313	3,321	3,655	18,656	32.6
New Jersey	1,871	1,967	2,001	2,162	2,319	10,320	18.0
New York	1,183	1,053	1,015	1,052	999	5,302	9.3
Rhode Island	1,577	1,459	1,143	1,061	1,009	6,249	10.9
All Other States	886	708	581	528	765	3,467	6.1
Total Portuguese Admitted	13,195	11,692	10,343	10,751	11,303	57,284	100.0%

Source: United States Department of Justice, Annual Reports of the Immigration and Naturalization Service, 1970-1974. Data are found in Table 12 A of each yearly report.

TABLE 4

Selected Indices of Medical Care Need and Utilization by Immigration Status*

Indices	Petcentage of Population Group Reporting: Immigrated After 1965	Portuguese Ethnics (Native Born and Pre-1965 Immigrants)	Total State Population**
Current Illness	19	33	--
Chronic Illness	5	10	29
Disability Day	28	42	25
Regular Doctor	80	89	89
Additional Doctor	18	26	53
Visited MD Last Year	48	48	55
Regular Dentist	50	80	--
Visited Dentist Last Year	22	35	47
Number of Persons	131	121	2,764

*Immigration status of household head.

**Population Research Laboratory surveys, Brown University

TABLE 5
Percentage Of Persons Using a Regular Source of Medical Care, and Mean Number of Medical Care Visits per Year, by Age and Immigration Status*

Age and Immigration Status	Regular Source: Private Doctor	Regular Source: Other Place	No Regular Source	Mean Number of Medical Visits	Number of Persons
Under 18 years					
Immigrated					
Before 1965	100	0	0	4.3	21
1965 or after	84	6	10	1.5	50
Native born	88	12	0	2,1	10
18-49 years					
Immigrated					
Before 1965	85	11	4	1.3	27
1965 or after	78	5	17	1.6	54
Native born	75	19	6	1.5	16
50 years and over					
Immigrated					
Before 1965	92	0	8	1.9	24
1965 or after	80	16	4	3.5	25
Native born	96	4	0	3.5	23
All ages					
Immigrated					
Before 1965	91	5	4	2.4	72
1965 or after	80	8	12	1.9	131
Native born	88	10	2	2.8	49
Total sample	84	8	8	2.2	253
Another Statewide Sample**	89	6	5	3.9	2,764

*Immigration status of the household head.

**Population Research Laboratory surveys, Brown University,

TABLE 6
Percentage Of Persons Using Various Types of Medical Care Sources by Age and Immigration Status*

Age and Immigration Status	Medical Care Source: Portuguese Trained MD	Non-Portuguese Local Medical Center MD	Other Local MD	Other Non-Local Non-Portuguese MD or Place	None	Total Percent	Number of Persons
Under 18 years							
Immigrated							
Before 1965	84	0	0	16	0	100	21
1965 or after	44	14	12	20	10	100	52
Native born	37	50	0	12	0	100	10
18-49 years							
Immigrated							
Before 1965	82	4	0	11	4	100	27
1965 or after	57	7	7	11	17	100	54
Native born	44	6	6	37	6	100	16
50 years and over							
Immigrated							
Before 1965	83	0	0	8	8	100	24
1965 or after	56	20	4	16	4	100	25
Native born	65	4	13	17	0	100	23
All ages							
Immigrated							
Before 1965	81	3	0	12	4	100	72
1965 or after	52	11	8	17	12	100	131
Native born	51	16	8	22	2	100	49

*Immigration status of the household head.

THE NECESSITY OF THE LUSO-AMERICAN COMMUNITY'S POLITICAL INVOLVEMENT

by

Augusto W. Sao Bento

In recent years, activities by other groups have made it increasingly evident that in order for minorities to enjoy their rights, it is necessary that they become a political force within the democratic system.

It is only with political clout that we can obtain for ourselves, "Portuguese-Americans", not only the rights we have under the existing law, but also the power to enact new laws and implement policies which would place Portuguese-American on equal footing with other ethnic groups in the United States and particularly in Southern New England.

It is only after election of Portuguese-Americans to town and city councils, school committees and to the state legislature that we can expect laws and policits which will enhance the life of Portuguese-Americans in the community. This type of political clout results in appointments to Boards, which give examinations for various occupations, such as electricians, plumbers, hairdressers, barbers, etc., and to Commissions which determine policies such as bilingual programs, loans from various sources, and employment places, areas essential to minority groups such as the Portuguese-Americans. It also results in appointments of people to positions of influence, such as directors, division chiefs, police departments, fire departments, zoning boards and all

the various positions in bureaucracy which affect our everyday lives.

Industries, banks, and political leaders all recognize and respect any group which participates in a governmental process, because elected officials receive their power from the people who elect them and along with this power they can influence the above forces to fulfill the demands and needs of the group which they represent.

Therefore, it is a responsibility of Portuguese-Americans, wherever we have the numbers, to encourage and elect men and women of our ethnic group to office. They truly know the needs of the people they represent and once elected, being in a position to do something about it can be of real service to their people in particular and the rest of the community in general.

THE IMMIGRANT'S WORLD AT HOME AND IN THE SCHOOL

by
Rui R. Rodrigues

This paper explains how the Portuguese child and family functions emotionally and cognitively in the United States. The introduction describes the influencing variables in the Portuguese families for their emigration and their expectations of resettlement in America.

The second part of the paper unfolds the main problems that American school systems confront when testing and placing immigrant children. The final section points out how bilingual-bicultural and counseling techniques enhance the immigrant child's linguistic development and self-worth.

INTRODUCTION TO THE GENERAL LITERATURE ON IMMIGRANTS
Influencing Factors for Emigrating and Expectations of Resettlement

For the Portuguese family, the decision to move from Portugal to the United States is an extremely painful and complicated choice. Usually, the decision to immigrate to the United States is based on an attempt by families to resolve problems focusing on the financial, political and family dissatisfaction encountered in Portugal. In reality, however, one set of problems is merely an uncertainty about the worth of the Portuguese values and heritage.

In the United States of America certain characteristics of the Portuguese population indicate the degree of

educational orientation. Presently, much of the Portuguese population comes from agrarian, rural backgrounds such as the Azores Islands, Madeira Islands, Cape Verde Islands, and southern and northern regions of Portugal. Generally, the adults have a low literacy level; approximately, 40% of the immigrants who move to the United States are illiterate in their native language, and countless cannot write their own names. To obtain employment in Rhode Island, these individuals depend upon personal contacts and word of mouth rather than utilizing newspapers.

Regarding attitudes about work, Portuguese families are discovered to be extremely hardworking to the point of pulling working age (16) children out of school and each person working two or more low paying jobs. For the goals of the immigrant family, economic achievement is high on the priority list, whereas educational goals for their children are not. Since education does not lead to any immediate ecomonic gratification, parents consequently do not encourage education, rather education is tolerated.

On reasons for emigrating and expectations of resettlement of immigrants, here are some reviews of the discrepancies between the expectations and the reality that immigrants encounter. Several of the disparities include the following: a. pre-emigration knowledge about the United States is scant and often inaccurate

b. anti-immigrant bias in America is heard of but thought to minimumly exist c. initial impressions of, for example, immigrant community are extremely negative, but the immigrant community is of vital importance to all newcomers at sometime during their resettlement d. employers of the same ethnic group exploit newcomers, but labor market outside of the community is drastically limited for immigrants e. contacts with others besides the immigrant's own ethnic background are exceedingly few or superficial f. finally, the independence of American children from their parents seems threatening to immigrants, who value family cohesion.

From a sociological viewpoint one can examine the impact of immigrant adaptation on family structure in the United States of America. Richmond's (1973) research indicates that the monetary resources contributed by the working immigrant's wife reinforces the tendency toward more equalitarian, less male dominated interaction in the family. In addition, the wife's monetary resources assist her in gaining more decision-making power and more help with the housecleaning. In regard to immigrant's children, they appear to gain considerably more independence than their Iberian counterparts. The two major variables in determining the child independence is his degree of association with his American peers and the length of the family's residence in the United States.

Langelle's doctoral dissertation in 1972 examines the major influencing conflict for determining whether immigrants will stay in the United States. He explains the immigration process by pointing out that there is a great disparity between the immigrants personal hopes and expectations and the reality that he actually encounters in the United States. Langelle's results are discussed within a framework of the "push-pull factors," factors of frustration and uncertainty which are simultaneously occurring from the immigrant's contact with his country of origin and the United States. The researcher concludes that eventually the balance of "push-pull" factors would determine whether the individual would remain in the United States or return to the country of his origin (Langelle, 1972).

For the Portuguese family, the problems of immigrating to the United States are similar to other immigrants. Both children and parents suffer from the bewilderment caused by their new environment, a new language, and the overwhelming helplessness in confronting financial, emotional, and legal problems. In attempting to cope with adaptation, the parent may utilize old forms of behavior and problem-solving which are greeted as unsuitable and unacceptable by the American community. In a similar manner, immigrant children simultaneously reject the ways of their parents, but remain confused and unclear about American values and behavior. During

this resettlement period, the family experiences a great sense of inner-conflict, personal vulnerability, and alienation. Consequently, the family's emotional stability and security become critically unbalanced. (Silverman, 1975).

IS THE IMMIGRANT CHILD RETARDED?

In the United States every September, thousands of Portuguese immigrant children enter school for the first time. One experience that these children have in common is the emotional shock of learning a new language, English, and the psychological disorientation, adaptation and integration of the American way of life.

Within various school systems many educational programs for educating Portuguese children have been implemented and established. Generally, the school administrations assign these children into regular/bilingual/bicultural/and English as a Secondary Language (ESL) classrooms. Various types of diagnostic methods are used to assess the immigrant student's aptitudes, abilities, interests and intelligence.

In regard to the use of placement tests to assess Portuguese children and other minority children, the results have generally tended to classify these students as <u>low</u> in the ability to learn. In reviewing literature on placement tests, David Sabatino, Kent Kelling and David Hayden (1973) from Pennsylvania State University discuss

the biases of current placement tests for minority children. The results indicate that the current psychoeducational placement tests do not measure the learning abilities they are intended to measure when given to culturally and linguistically different children. In regard to testing, there is a great need for more bilingual examiners and more nonverbal culture free tests. In addition, it is recommended three alternatives approaches for providing a more equal and relevant education for such children: a. education for cultural plurality in which two languages are used in the classroom b. a bridge to cultural heritage and the acquisition of oral English skills to be stressed and c. education for cultural integration in which preschool programs are provided so that children may become fluent in English.

In a similar manner Thomas Oakland (1974) discusses the problems of educational assessment for minority group children. The researcher comments on the fact that there is a great deal of ambivalence from results of IQ tests and other types of testing. Oakland argues that better assessment practices are needed which serve the child in three different ways: a. to improve the development and status of all children rather than to determine and rigidify one's status b. to foster the development of various talents, abilities, and values rather than restrict

development and c. to help children and their teachers make wise and informed decisions rather than to have decisions imposed on them.

As a result, research indicates that the current tests do not measure the learning abilities that they are intended to measure when given to immigrant children. Explanations for this include the absence of examiners that speak the language and understand the culture free tests, and the immigrant child's inability to read, speak or understand English.

As far as testing for academic achievement-motivation Gray (1975) points out to educators the issue of whether or not the immigrant's culture values certain types of academic achievement behavior; achievement for self achievement for others within two achievements settings--academic (competitive) and home (non-competitive). For instance, children who are socialized and reared in their native country in communities where traditional values exist develop, generally, a stronger sense of loyalty to their family, community, and ethnic group than their American counterpart. Gray's results indicate that in the academic setting Mexican children score relatively higher in achievement for others than Anglo-Americans.

EDUCATIONAL ALTERNATIVE PROGRAMS

Bilingual-Bicultural Education/Preschool Education

With the movement of Bilingual Bicultural education it has become an important and viable educational alter-

native to alleviate some of the education problems faced by Portuguese children. One of the major emphasis of the bilingual bicultural program is that instructions should begin where the child is educationally, hence in the Portuguese language if that is what the immigrant boy or girl understands. But even more important than academic achievement, the bilingual bicultural program stresses the importance of increasing the immigrant child's self concept. If the child likes himself and can accept himslef regardless of his level of abilities, he will be better prepared to develop his talents (Rogers, 1973) (Lopez, 1972)

Major findings of Lopez (1972) that bilingual bicultural education helps produce more enhanced self-concepts for both immigrant and Anglo-American children than their counterparts in regular education settings. In addition, there is no significant difference in self concepts scores between both groups. In respect to whether there is a direct relationship between the reported self-concept and the ethnic classroom composition, specifically the self concept score of a particular ethnic group increases as they constitute more of a majority. However, Lopez final findings indicate that the self-concept of children regardless of ethnic background or educational program appears to decline the longer a child stays in school.

In a similar manner to Lopez, Carmen Rivera (1973) compares the academic achievement, bicultural attitudes

and self concepts of pupils in bilingual/non-bilingual programs in New York City. These general findings conclude Rivera's research:

"1. Although a bilingual and bicultural program would tend to be of immediate benefit to the Immigrant population, its potential for developing greater amd more positive cultural awareness between the two significant ethnic troups of the school population could not be minimized.

2. A bilingual and bicultural atmosphere generated greater feelings of acceptance for the immigrant child and as a consequence a greater feeling of self-worth.

3. A bilingual and bicultural atmosphere might possibly influence the evolving of more positive feelings of self-worth among all its pupil participants."

Preschool education has been initiated and implemented by educators as an important and viable educational alternative to children who do not speak English. In 1974, Joyce Hahn and Virginia Dunston completed educational research on bilingualism and individualized parent education in the preschool program. The authors describe an educational program that utilizes as many aspects of the child's world as possible, in addition, to having parent participation. The results indicate significant gains from pre to post tests administrations, of Caldwell Preschool Inventory. In particular, children of parents who participated most, achieved higher scores at the end of the year.

However, in three lengthy research studies on intervention strategies for Spanish speaking preschool children,

the authors argue over which preschool program is the most effective. Gerald Gillmore and William Stalling (1972) discuss three early education programs (parental involvement, traditional day care, and planned bilingual early childhood educational program) and report that no particular program offers superiority over another. In contrast, Nedler and Sebera (1971) indicate evidence of superiority of a planned bilingual early childhood educational program. Finally in response to both research studies, Robert Randall (1971) clarifies and supports the importance of a planned bilingual early childhood program.

THE PROBLEMS OF HELPING THE IMMIGRANT CHILD

In addition to problems that occur in selecting an educational program for immigrant children, educators are confronted with emotional problems that the student faces. When arriving to the United States, a Portuguese child or adolescent has to suddenly deal with new expectations, a new language, and a new educational and social value setting. Without proper guidance, this new reality can produce in the child's mind, according to Laosa (1974) "rejection, mistrust, alienation, chronic failure, dropping out of school and emotional and behavioral difficulties." The immigrant, besides belonging to a subculture with different customs, language, moral code and skin pigmentations, presents more fundamental and perhaps less visible characteristics that educators must

be aware of and understand. Stone and Church (1973) explain that the cognitive, perceptual, and personality structures of the immigrant child is very different than his American counterpart, and consequently, styles of coping have evolved differently.

There is a great need for counselors to be familiar with the values and ways of minority cultures and we must emphasize the counselor's utilization of talents and cultural characteristics possessed by immigrant students. It does not make sense either, forcing immigrant children into curriculums that offer no flexibility or consideration of different ethnic and cultural groups. In order to effectively conduct, evaluate, and assist children who are having adaptation problems, the counselor must take into account the cultural, linguistic, socio-economic, educational and psychological characteristics of the immigrant child.

From a clinical point of view, past studies, though useful, do not concentrate on the effects of <u>stress</u> and <u>frustration</u> when learning self expression in a second language. It must be emphasized that to make accurate clinical assessments when consulting with a bilingual student the counselor must add these questions to his diagnostic assessment: 1. At what age and in what place did the child learn his first language? 2. What are the attitudes toward his first language in his current environment? 3. Is the child under stress and how

is the stress affecting his self expression in his second language?

THE EFFECTS OF SOCIALIZATION ON DEVELOPING BILINGUALISM

In analyzing language acquisition of a bilingual child, Fantini (1974) states that a child begins differentiation almost immediately upon contact with the two language systems and that the child is capable of complete code switching as early as age 2.8 years old. So, one must stress the effects of socialization on developing bilingualism. In addition special attention must be made on the affect of social variables on language choice, the influence and consistency of the parent's role on the child's developing verbal behavior, and the existence of differentiated language styles as an "early development" in the child's speech.

For the child who is bilingual, he uses each language for specific and distinct purposes revealing sociocultural factors that have a direct influence on his linguistic development. Fantini (1974), Kuo (1972), and Lieberman (1974), explain that associated with each language there is a set of values and traditions, and consequently the bilingual speaker chooses a language in association with this dual value system. However, one of the main problems that influences langauge acquisition is the linguistic interference of the two languages. For instance, in many situations the Portuguese student

patterns his English on models of Portuguese phonology and syntax. This linguistic interference could result in educational problems--including learning disabilities.

To support the general findings that the family is an important socializating agent for the language learning of the preschool child, Kuo's study (1972) indicates that the following variables are positively related to the child's bilingualism.

"1. General bilingual background of the family being more English-oriented.

2. Parents being naturalized United States citizens.

3. Parents' years of experience in the United States.

4. Parents believing English is equally important as the native language of the child.

5. Parents using English in the conversation between them in addition to the native language.

6. Parents using English in their conversation with the child and in reading stories to the child in both languages.

7. Age of child."

Although the family is an important socializing agent, its influence decreases as the child grows older.

In more specific terms, the effects of socialization on developing bilingualism are greatly dependent on the attitudes and behaviors of the child's parents, who are the ones that exert the greatest influence on the child during his preschool years. The parents perform an important role which affects the child in learning how to use language, which language to use in a

given situation, when to speak and when not to speak, and a notion of appropriateness of speech in content and style (Fantini, 1974).

In conclusion, the bilingual/bicultural programs offer alternative approaches for attempting to provide a more equal and relevant education for immigrant children. In addition to the children's "supposedly" greater feeling of self worth these types of programs offer them an opportunity to more easily integrate the English language and the American culture. Although these programs would tend to be of immediate benefit to the immigrant child, we feel that a greater and more positive cultural awareness would develop between American and immigrant children.

It must be noted that the degree of effectiveness of these educational alternative programs remains an unanswered issue. In many cases educational programs have been developed and implemented, as the result of a current fad in education rather than as a consequence of substantive research and evaluation. In a similar manner, there is a great scarcity of experimental work completed from the fields of psychology, education or linguistics to base rational decisions that effectively determine methods for resolving problems that the immigrant child has in adapting to the American school setting.

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THE ROLE OF THE HOME-SCHOOL LIAISON IN PARENT INVOLVEMENT

by

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Some of the main functions of the Home-School Liaison:

1. To involve parents of children in the bilingual program in the implementation of the program.
2. To help in setting up parent meetings
3. To help set up the Parent Advisory Committee composed of parents who have children enrolled in the Bilingual programs
4. To help develop techniques in order to involve parents more in the educational process of their children
5. To bring pertinent information to the parents when these cannot be present in the school
6. To assist parents enrolling in ESL classes or Adult Education
7. To provide assistance to school personnel in recognizing and understanding of pupil's backgrounds through direct contact with parents.

We are servicing 154 families, 310 students altogether. The Bilingual program was implemented in the areas where the children come from so that they do not have to be bussed from one section to the other. This fact makes the parents so much more positive towards the program. All the services are coming to the children and to the parents and not the other way around.

The services to parents started on day one. Every school related form was translated into Portuguese. As soon as we found out who would be in the program we contacted the parents by telephone (if unable to reach them

by phone, a letter was sent). Notices that go home are also translated. In short, parents are kept informed at all times. When report cards went home for the first time (in Portuguese) we got quite a bit of reaction from both parents and children. The students (at the Jr. High School level) were upset because for the first time they had to let the parents know their marks. The parents were very thankful for it was the first time they knew what their children had gotten in school.

Meetings:

So far we have had good attendance from parents at meetings. This we believe is due to the fact that we try to do and/or to present the things that they would be most interested to see or hear. For example: We have brought as guest speakers distinguished members from the Portuguèse community - people for whom they have a great deal of respect.

To inform parents of meetings we send the invitation letter home which we realize does not always get home. We then follow it with a phone call. At this time, they come up with the excuses that make them unable to come. Also at this time our explanation of what the programs mean start. We try to take advantage of all opportunities in order to inform them of their rights and obligations toward their children's education. Problems are worked out by both school personnel and parents: The process is no longer left entirely in the educator's hands.

It was even very difficult to bring parents into a pleasant atmosphere in which they would get to hear something about thier children or to watch their children taking part in typical dances, songs and plays. Harder still was to get parents involved when discipline problems came up. Whatever happened in school had to be resolved by educators and administrators. Often times they would blame the teacher or even the system, furthermore, they would say that in Portugal these things did not happen, etc... Using the above as excuses they would refuse to come. It did not matter whether they were at work or at home, the unwillingness was the same. I used to hear that it was impossible to get "our parents" in school. I do not hear that so often now. I believe this is a result of good relationships between parents and Home-School Liaisons and between Home-School Liaisons and teachers. The Home-School Liaison serves as a Public Relations person in the community and also in the schools. The same unwillingness, people say, happened whenever emergencies arose and parents were required to pick up their children. I find this very hard to believe. No one has refused to come in the times I have called. There definitely has been a change in people's attitudes.

As far as discipline and medical problems are concerned, we get involved with every family which is Portuguese speaking even though the children are not enrolled in the program.

Coming back to strictly bilingual however, I believe we have been successful in getting parents involved be-

cause we not only work hard but we work together. Parents take notice of this; many times the classroom teacher goes on a home visit to talk about a problem (discipline or academic) that the youngster is having. After that, I find, parents cooperate twice as much with us.

We have already identified a group of parents which we feel is very active and has the potential to become more so given the opportunity and some training. We have already used some of them to contact other parents for meetings. They seem very happy to do so.

What Takes Place During Visits:

During the first visit, for the most part, only general conversation takes place. The parents talk about themselves, the place they have come from, their plans for the future, etc... At this time they very seldom talk about problems which makes it very comfortable in order to establish a good relationship. Also it facilitates the next visit.

When they do not talk about their problems, it is as if they were the only ones going through that hardship. I get the same from students. After talking to both separately, I bring them together and they talk about it. Their differences are not always resolved but there exists a noticeable improvement in the situation at home.

The most common problem is the differences in the culture that the youngsters find coming to school and the totally different world they go back to at home. Very often they are unable to cope with the discrepancies in both environments.

The conclusion was the description of three very common situations that I had been working on.

THE PORTUGUESE COMMUNITY AND THE MASS MEDIA
by
Professor Robert C. Arruda

Professor Arruda began his talk with a definition of the tri-partite theme of the Conference - Culture, Education and Community. He then went on to define and trace the history of the "Portuguese Community" in New England. He pointed out the dichotomy existing within this Community as determined by those immigrating here before 1965, and those after this same year. He went on to speak of the mass media, radio and television and their double nature for the Community - the English and Portuguese radio programs, television programs, and newspapers. He explained how each is different and serves a different need. He explained how coverage of the Portuguese Community has increased and improved in recent years due to increased Portuguese immigration and the desire of these media to serve the ethnic needs of all minority groups. He pointed out how coverage, and especially follow-up of all events and happenings relevant to the Portuguese Community, must be increased and improved. All media must be made more aware of the numerical and commercial importance of the Portuguese-American Community in this area. Organizations should appoint individuals and committees to take responsibility for adequate media coverage of their activities. These same organizations should take greater advantage of free public

service TV coverage by Channels 6, 10 and 36 in this area. The Community should seek out specific projects that it needs and utilize the media to help them attain these needs - day care centers, education, bilingual counseling, self-education of the Portuguese Community, etc. The Portuguese-American Community must strive to know what it is and to make others aware of its accomplishments and needs. The mass media represent a challenge to all people in the Community to identify themselves, their accomplishments and their future aspirations. The success of culture and education in our Community will largely be accomplished by greater involvement with the potential offered by the mass media.

DISCUSSION TOPICS:

How can the mass media be used to increase understanding and unity within the Portuguese-American Community?

How can they be used to increase understanding and unity between the Portuguese and the non-Portuguese Communities - mutual respect, understanding and support?

How can we get more Portuguese-Americans to actively participate in using the mass media to our advantage?

How can we improve contacts between Portuguese-American organizations and groups with key publicity people of the mass media?

How about structuring our approach to publicity in the mass media - pre-announcements (long before and just before events), insure presence of reporters and photographers at the event itself, a following-up analysis and description?

How do we get more people to take advantage of existing radio and television potentials - Channels 6, 10,36 and Portuguese radio programs?

How do we get the mass media to help us actively get what we need to meet the problems and needs of the Portuguese-American Community?

How can we get better cooperation between the mass media and in Portugal for interchange of programs?

How can we get the mass media to present an organized and long-ranged series of programs and plans for the betterment of the Portuguese-American Community?

What role can existing organizations, such as the Portuguese-American Federation, play in getting more cooperation from the mass media?